WORLD CALL

Alice Freeman
Palmer
Memorial

By
Daniel Chester
French

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World Call

VOLUME XX JANUARY, 1938 No. 1

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Circulation Corner

World Call Week

WORLD CALL Week has already been observed in some of our churches. The first to report was Highland Park Christian, Los Angeles. Mrs. O. R. Miller is the efficient WORLD CALL Secretary. The WORLD CALL Banquet received special recognition in the local newspaper. This church has had 114 subscriptions since June 30. The church membership is 787.

The special six months subscription offer of WORLD CALL to Church Board members is certainly attractive. We are happy that WORLD CALL is becoming so useful and helpful an instrument in the church. . . . We certainly appreciate the pamphlet, "Interpreting Oxford." This is a very helpful service to the ministry.

ALBERT C. HOFRICHTER, JR.

Hamilton, Ohio.

A Friend to World Call

"You may remember that I was in charge of WORLD CALL booth at the International Convention in Columbus. Being one of the home folk made it rather a strenuous week but I was well repaid in pleasure at meeting so many fine folk who had heretofore been 'merely a name' . . . To enjoy life, set the example of service, love, self-sacrifice; of ministering rather than expecting to be ministered to, and see what comes of it."

Mrs. Arthur Tomlinson kept a careful record of her many interesting, personal contacts which she made while at the convention. We would like to publish the entire account if space permitted. WORLD CALL is truly grateful to Mrs. Tomlinson for the fine service she rendered.

"Still are proud of our WORLD CALL, and appreciate its wealth of information."

MRS. EARLE FISHER.

Peru, Nebraska.

We all feel here in the Emily Flinn Family that WORLD CALL gets better all the time. It is the most talked of paper that comes to the Home.

GLEN HARTER.

Marion, Indiana.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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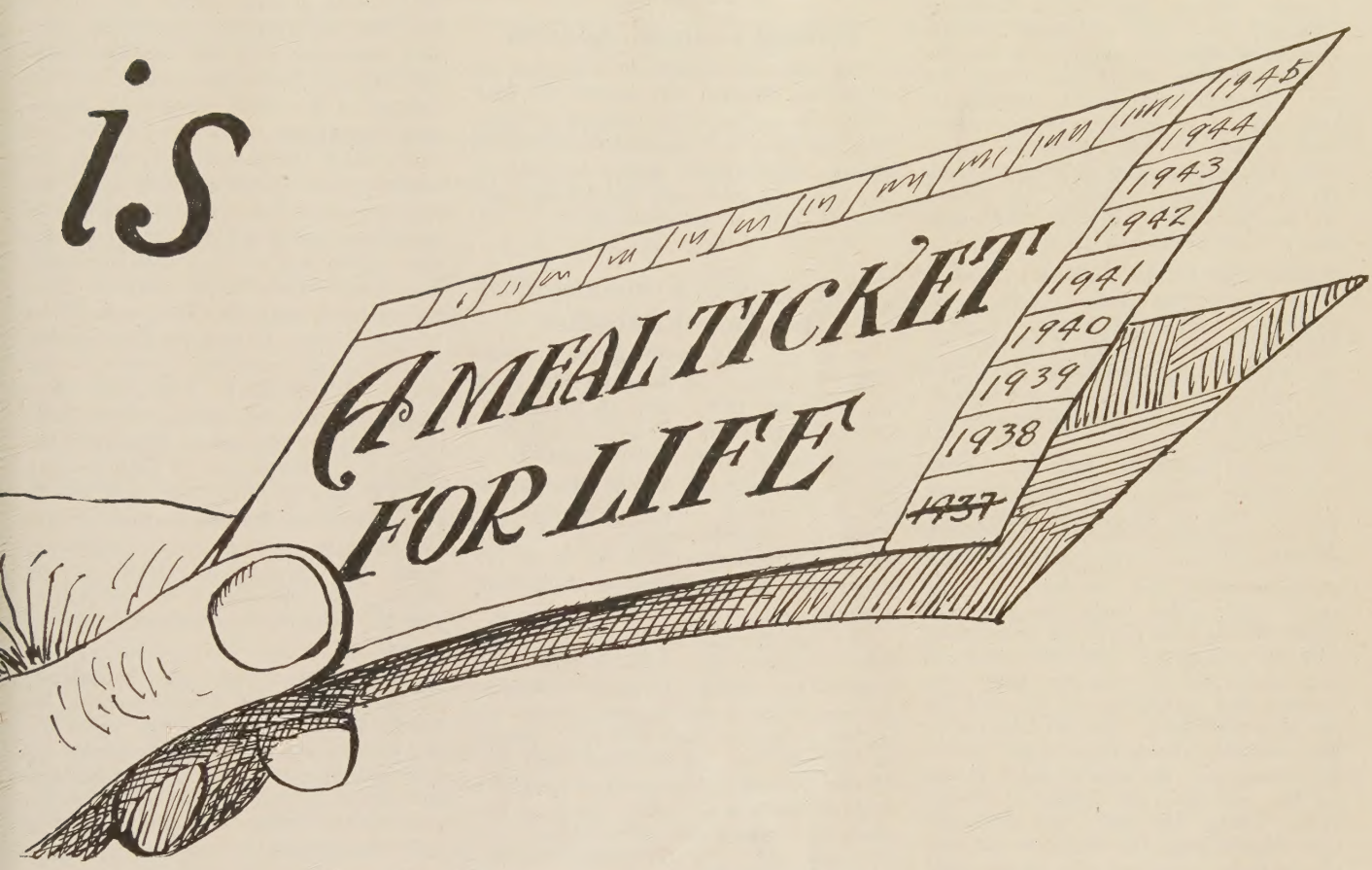

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The Threshold

Our Cover

Through the courtesy of the Elson Company, Inc., Belmont, Mass., and of Wellesley College there appears on our cover page a reproduction of the Alice Freeman Palmer Memorial at Wellesley College. This work of Daniel Chester French is especially appropriate for the College Number of WORLD CALL. On our "Women and World Highways" page appears an article on former President Palmer by Miss Lura E. Aspinwall, National Director of Student Work for the Disciples of Christ. The following interpretation by *Belle G. Elliot* came to us from Wellesley:

"What was in the sculptor's mind I do not know, but without doubt he intended to convey the thought of Alma Mater—education, culture—(depicted by the mature figure)—sending forth into the world the pupil whom she had trained, with the light of the knowledge acquired to guide her.

"Note the sheltering, hovering tenderness of the main figure. Her love can scarcely bear to let go the young life she has fostered so tenderly; she knows so well the snares and pitfalls which await the young feet; she knows how the thorns and rocks along the way will bruise, she sees in vision the tears which will dim the young eyes, the agony of life which will lacerate the heart, the choking and strangling of the soul by the miasmas arising from the swamps of life: but she will send her pupil forth! She knows that the sum of these things is life, and that, to become a worthy human entity, one must meet and conquer them through the Grace of God and the inherent power of the human will. Her love is as wise as it is tender. Like all great love, it possesses marvelous faith: she believes in the efficacy of her teachings, and that the truth she has inculcated will be armor and weapon in the days of struggle and stress to come. And so, with love's great faith, and hope and courage, she sends her pupil forth, surrounded by prayers and blessings."

Essay Competition

The New History Society, 132 East 65th St., New York City, announces an essay contest on the theme, "How Can Cultural and Social Values of Racial Minorities in the United States and Its Outlying Possessions and Territories Be Adjusted and Harmonized?" Awards of $300, $200 and $100 are offered for the best essays of 2,000 words. Further information may be secured by writing the New History Society.

Fellowship of Prayer

Many churches will want to secure copies of "The Fellowship of Prayer," a small daily devotional pamphlet for use in the approaching Lenten season. Copies may be ordered from The United Christian Missionary Society, Missions Building, Indianapolis, Indiana, at a cost of 3c per copy or $2.00 per hundred.

Federal Council Address

The Federal Council of Churches of Christ in America has moved its New York City offices to 297 Fourth Avenue. The new location is at the corner of 23rd Street. This address should be used in any correspondence with the Council and with all members of its staff.

International Convention of Religious Education

Plans are under way for the International Convention of Religious Education at Columbus, Ohio, June 28 to July 3, 1938. Speakers already announced include Dr. Ernest F. Tittle, Dr. Hornell Hart, Dr. Roy G. Ross, Sir Harold Mackintosh, Dr. W. C. Bower, Dr. S. M. Cavert, Dr. Luther A. Weigle and Dr. E. Crossley Hunter. Preparation is being made for an extensive use of exhibits and of motion pictures.

The exhibits will not follow the usual lines of posters and exhibits of printed material but will set forth activities under way, steps in the process of work being done and the plans that other people have carried out. In addition there will be many posters, displays of printed material and arrays of books. Many of the group conferences will center around, not speeches, but exhibits concerning the area of the conference.

Some of the conferences will be built around a short but well-planned motion picture setting forth some particular type of work or interest. At certain convenient places around the hall there will be motion picture films on constant exhibit for people to see as they pass by. There will also be small rooms set aside for special display of unique educational motion pictures.

The exhibits will also set forth the work of social education in an arresting way. Thus there will be many things to *see* as well as to hear at Columbus.

President Braden to Los Angeles

Dr. Arthur Braden has resigned the presidency of Transylvania College and The College of the Bible and on March 1 will assume the pastorate of First Christian Church, Los Angeles, California. The following resolution from the executive committees of the two colleges has been forwarded to us by the secretaries, W. E. Freemen and A. C. Brooks:

"The resignation of Dr. Arthur Braden from the presidency of Transylvania College and The College of the Bible, after eight years of successful administration during the most trying period, is accepted with genuine regret. Mr. Braden has been an untiring servant of Christian Education and has reflected credit and honor to both Transylvania and The College of the Bible. Under his leadership the student body has doubled, the endowments have been increased, the faculties and courses of study have been strengthened, the physical properties have been remodeled and improved, and both institutions are in a healthier condition, despite these recent years of financial reverses, than they have experienced in their history. Dr. Braden's scholarship, idealism, and unselfish devotion to the cause of Christian Education have brought to him the esteem of the Disciples of Christ throughout Kentucky and the nation. The alumni of both Transylvania College and The College of the Bible, located in various sections of the United States, have grown to respect and honor the capable leadership of Dr. Braden, and the news of his resignation will be received by them with sincere regret.

"Reluctantly the executive committees of the two college boards accept Dr. Braden's resignation as our president. We wish him and Mrs. Braden, who has endeared herself to all of us, happiness and success in their field of activities and pray God's richest blessing upon them and their family."

International Convention Plans

A meeting of the executive committee of the International Convention of Disciples of Christ and representatives of organizations affiliated with the convention was held in Indianapolis on Dec. 2. F. E. Davison presided in the absence of Pres. F. D. Kershner, who has been ill. Discussion of the possible selection of the place for the 1938 convention resulted in no final action. The committee named an administrative committee composed of Dr. Kershner, Homer W. Carpenter, Mrs. Barton A. Johnson, F. E. Davison, T. Hassell Bowen and P. H. Welshimer. F. E. Smith was named executive secretary of the program and arrangements committee with H. B. Holloway as recording secretary. An appropriation of $600 on the expenses of the general secretary as delegate to the World Council of Churches meeting in Holland in May was approved. Also a $300 appropriation on the expenses of our delegates to the British conference. Discussion of the budget of the International Convention is to be continued.

WORLD CALL

George Walker Buckner, Jr.
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Seeing Life's Picture Whole

NOT only is the religious idea central to all thinking, it is also synthetic. By that I mean that it tends to furnish a framework in which life's entire picture can be seen sanely and whole."

These are not the words of a minister or of a professor in some small denominational college, but of the President of the University of Chicago, Dr. Robert Maynard Hutchins, spoken at the inauguration of President Grier of Monmouth College. The statement suggests two educational functions as arising out of the stimulation of the religious idea—thought in itself, and development of a philosophy which gives unity and meaning to the whole of life. The latter contribution is quite as important as the former—"to see life's entire picture sanely and whole." To claim this gift as a distinctive possession of the relatively small, church-related college is not to suggest that the religious idea is absent from other and larger institutions of learning, else one might inquire how it comes that the above quotation of rare insight is from the executive of a large American university no longer related directly to the church. It may be maintained, however, that this function of religion in the organizing of educational values is a distinctive though not an exclusive characteristic of the church college. It is not a quality to be used as a substitute for academic standards but it is an asset to be prized highly and not to be surrendered lightly.

The Conferences of 1937

THE year 1937 will long be remembered in Christian history as the year of two great ecumenical conferences—the World Conference on Church, Community and State held at Oxford, England, in July, and the World Conference on Faith and Order which met at Edinburgh, Scotland, in August. Only the most cynical—and not many of them—would deny that the cause of the Christian religion benefited greatly from these world assemblies. If, as now seems likely, there arises out of these gatherings a World Council of Churches which is both unifying and prophetic, 1937 may well be recalled as a date marking a turning point in the life of the modern church.

The Conference of 1938

THE vast amount of publicity given to the world conferences of last year and the widespread interest in their findings have to an extent obscured the approach in 1938 of another conference which in its representative nature and in its importance to the life of the church yields not in the least degree to Oxford and Edinburgh. Indeed, the World International Missionary Conference, to which reference is made, is one of the periodic meetings of the movement out of which both the Faith and Order and the Life and Work movements grew. The first World Missionary Conference was held in Edinburgh in 1910. Bishop Charles Brent and other active participants in this gathering took there unofficially the initial steps which led to the Lausanne Conference in 1927 and to Edinburgh 1937. The first Life and Work Conference was held at Stockholm in 1925. It, too, along with Oxford of the past year, was the spiritual offspring of Edinburgh, 1910.

It had been planned by the International Missionary Council that its next gathering, the successor to the first Edinburgh Conference and to the Jerusalem Conference, would be held in the fall of 1938 in Hangchow, China. It is not necessary to explain that since the outbreak of hostilities in China it has become increasingly apparent that it would be impossible to carry out the original plans. From the first, those responsible for preparations for the conference have insisted that, while a change in the place of meeting might be necessary, the unquestioned need for the conference was such that postponement was not to be thought of. Thus there was no element of surprise in the announcement a few weeks ago that the World International Missionary Conference will be held in Madras, India, late in 1938. We know of no Christian conference or enterprise contemplated for the year 1938 which ranks with this in importance.

Delegates of "The Younger Churches"

MANY of those present at the Oxford and Edinburgh conferences of 1937 regretted that larger place was not accorded the delegates of "the younger churches"—the fortunate term in growing use in referring to churches on the so-called "mission fields." To be sure, both conferences heard with appreciation and with great benefit such stirring voices as those of

Dr. Timothy Lew, Dr. Francis Wei and Bishop Azariah of Dornakal. Yet none can deny that in most of the discussions and in the formulating of the findings, not these but the voices of the Anglicans, the Eastern Orthodox and the heterogeneous American group were those heard most frequently and with most effect.

There was no desire to ignore "the younger churches," but their representatives were less numerous, possibly less insistent on having their way—and it was not difficult to center the discussions in those questions which seemed most vital to delegates from countries where the Christian religion is older and presumably stronger. This was natural in world assemblies with representative membership. We believe, however, that Edinburgh, in particular, would have been much stronger with a somewhat larger representation from "the younger churches," for where, if not in these very fields, have we witnessed in the past decade the greatest measure of progress in Christian unity?

The Madras Conference will have in this respect a more evenly balanced delegation. Indeed, while the aim is that of a "fifty-fifty" representation, it seems that there will be in attendance a few more delegates from "the younger churches" than from those western churches which have had in the past the greatest responsibility in the finance and in the leadership of the missionary enterprise. This, in a conference devoted to the consideration of the world mission of the Christian religion and its permeation of all the life of all lands, we believe to be an especially wise provision. It is all to the credit of the statesmanship of the modern missionary program that we can look forward to the Madras Conference with the assured conviction that the largest contributions to its achievement will doubtless come from representatives of "the younger churches." We must decrease, but they must increase.

Paging Mr. Rockefeller

ON NOVEMBER 26, 1937, P. S. Harrison, editor of Harrison's Reports, addressed to editors of religious journals a letter on the motion picture industry. Mr. Harrison sets forth four conclusions concerning the moral quality of pictures now being shown. First, there is unquestioned improvement over the situation of a few years ago, since the protests of the churches forced self-censorship on the producers. Second, there is need for further improvement, as evidenced by the fact that 37½ per cent of the 410 pictures reviewed by Mr. Harrison in 1937 he regards as unsuitable for either children or adolescents. Third, the independent local exhibitor is not to be blamed, for he is the victim of the vicious system of block-booking. Fourth, there is little hope that exhibitors will get legislation to correct the block-booking evil.

What, then, is the way out? Mr. Harrison thinks it is to bring into the motion picture industry itself new and healthful influences. For this post he nominates John D. Rockefeller. It is known that Mr. Rockefeller is already interested in the RKO company and it is thought that he might enter into the industry more actively, bringing to it that high quality of organizing ability and moral idealism for which he is known. It is not likely that Mr. Rockefeller would consider entering upon such a work for financial gain only but it is reasonable to believe that he could be influenced by what he regards as a call to duty and service. On that basis the thousands of people interested in better moving pictures might appeal to him. It is suggested by Mr. Harrison that such appeals be sent Mr. Rockefeller direct, addressing him in care of Rockefeller Center, New York City. WORLD CALL believes with Mr. Harrison that if such an appeal should receive the hoped for response we should be on the way to a day of better pictures for the American public.

Democracy, Justice and Peace

THE People's Congress for Democracy and Peace which met in Pittsburgh the three days following Thanksgiving was composed of 1,320 delegates from 806 organizations in 25 states. The Congress was attended by many more than this number of people, probably 6,500 being present at the opening session. Called by the American League Against War and Fascism, the meeting was erroneously dubbed a "communist" gathering. Communists are among the members of the League and communists attended the Congress, but the vast majority of the members are simply people greatly concerned about the present threat to peace and democracy throughout the world.

It is noted that the League changed its name to The American League for Peace and Democracy. It also changed its basis of membership to exclude political parties. Formerly any of these might be affiliated with the League, though as a matter of fact only the Communist Party had accepted such affiliation.

The stated purposes of the League as of the Pittsburgh Congress are "to defend democratic rights and keep the United States out of war and help keep war out of the world." The Congress was of the opinion that the peace of the world depends upon the acceptance of collective responsibility for peace and justice. It felt that the fascist nations constitute the greatest source of danger to world peace. It felt that these nations are bluffing and that their bluff should be called. With much of this we agree; but we find ourselves fearful lest we become too belligerently vocal for peace and again find ourselves fighting to save democracy. A basic world need today is for a vital organization of nations committed *both* to peace and justice. Isolation will not suffice. We believe that many earnest people find themselves in a serious dilemma in these days. They want to resist every influence which might lead to war, while at the same time their sense of decency causes them to abhor the idea of giving no opposition to lawless militarism.

"Frankly, I Am Afraid . . . ."

A Timely Word from a College Dean

By FORREST H. KIRKPATRICK*

ANXIOUS parents and ministers often ask me as to the status of religion and morals in the colleges and universities—and especially in the college with which I have been so closely affiliated for several years. Their thinking has been colored by much that circulated in press and movie in the last few years under the caption "college life" and so recently refreshed by the June 7 issue of *Life*. So many of our church people look upon colleges as places where sacred realities and hardwon moralities are flippantly handled. These things are of special concern to the parents of boys and girls who are just starting out on their college career.

College Life Above the Average

It is necessary to explain at once that college years are not such a careless and indifferent experience as journalists and scenario writers would lead us to believe, and that most of the college students live urbanely, decently and sanely. True, there is always some of the other kind. But taken all in all, there is much less of the human grime on the American college campus than in any other one segment of our population. And there is always more of inspiration and idealism on the campus and in the midst of college cloisters than in any other one place, save the church.

Approaching a New Era

But I doubt very much whether I shall always answer such inquiries with explanation and apologies. If I am at all sensitive to the currents of thought on the college campus today, I believe that we are close to the beginning of a new era. We are approaching something of a spiritual renaissance among young people—the like of which this epoch has never seen or of which it has scarcely dreamed. I sense a new interest in vital religion, a new appreciation of the importance of good life, and a reaching out to lay hold upon the reality of God. True enough, there is not a revival in conventionalized religion and I do not see young people crowding the churches and Sunday schools. I do see them, however, in great gatherings making every effort to translate their Christian ideals into action. I see them trying to make war intolerable and impossible. I see them gathered in great crowds to wipe out injustice and oppression. I hear them crying out against bigotry, intolerance and hypocrisy. I feel the surge of a new social conscience with the heartbeats of youth, giving it both power and direction. And through it all there is a certain wistfulness for the substance of a spiritual life.

Mechanistic Concepts Fail to Satisfy

The torrents of academic thought which deluged our students with mechanistic concepts of the universe and the added floods of naturalistic humanism are still coming, but students are finding that they can only find inner peace and security when they have more than all this. Gradually, but quite noticeably, they are leaving the lowlands and moving toward the uplands to find deeper purpose and meaning in life. By and large the college students of America are wanting to know God.

Time to Reverse Inquiries

The time has come when inquiries must be reversed. From now on I shall be asking critical questions for I am uneasy and disturbed. I am wondering if there is enough spirituality in the Christian ministry today to meet this situation and make it count for the most and for the best in terms of the Kingdom of God. I am wondering if our hold upon the reality of God is strong enough and deep enough. I am wondering if the radiance of our living as ministers speaks out above the pious platitudes of our sermons. I am wondering if there is an insistent, unwavering call to the highest and most worthy concepts and demands of life in the religion we are preaching and in the convictions we hold.

Is the Church Safe for the Student?

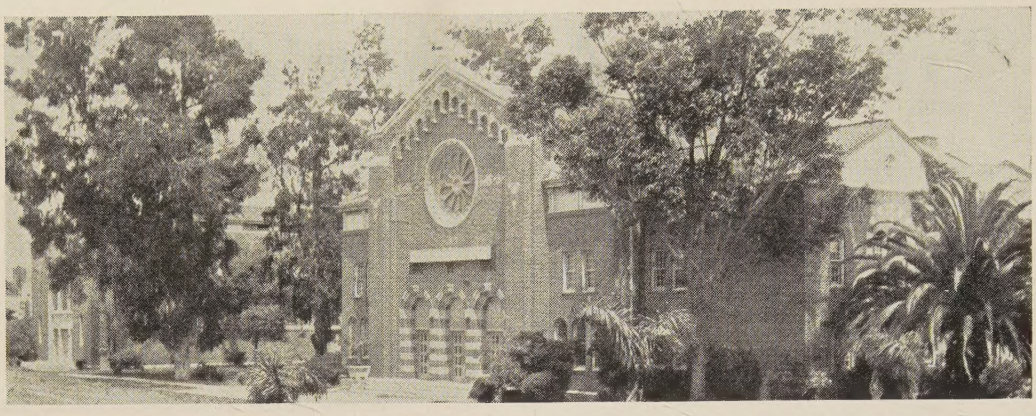
I shall be afraid to see some of my students go back to their home churches. They will find elders at the communion table whose whole life and attitude repudiate the memorial feast of a sacrificial death. They will find intolerance, bitterness, shallow ideals parading with great pomp among people who think they have appropriated the goodness of God. My question is this: Suppose youth does find the deeper meanings of the Christian life, will he be safe in his home church? Will he find his minister and the officiary thoroughly committed to the religion of Jesus and dedicated to the building of a genuine Kingdom of God? Frankly, I am already afraid!

Dr. Kirkpatrick is Dean of Personnel, Bethany College, Bethany, West Virginia.

Tolerance

Consider the vast tolerance of God:
He nurtures flowers and weeds upon one sod!

—Elinor Lennen.



Administration Building, Chapman College, Los Angeles, California

An Educator's Confession of Faith

By C. F. CHEVERTON*

YOU have asked me, Mr. Editor, to tell you why I am glad to be associated with a Christian college. It is because I believe, in the first place, that education should aid one in living a more satisfying and a more helpful life; and, in the second place, because I am convinced that the more nearly our students catch the spirit of Jesus and the more intelligently they apply his principles in the solution of all their problems the more satisfying and the more helpful their lives will become.

A great scholar said, many years ago: "Knowledge (in itself) is power." And the majority of schools and colleges since his time have allowed this motto to be the controlling factor in the planning of their programs. They have spent a major part of their effort and their time in helping their students to accumulate great funds of knowledge rather than in guiding them toward the building of great lives. The result has been that graduates have gone from these schools with stuffed—one could almost say "swelled"—heads, but with little appreciation of real, life values and little concern for the welfare of their fellow-men.

Let us not condemn these graduates too much. Let us put the blame where it rightfully belongs. One of the chief arguments used by colleges in securing new students has been the fact that each additional year spent in school would increase one's ability to gain personal standing and financial returns.

A more accurate approach to the whole problem, it seems to me, is suggested by another, a more practical-minded leader: "The test of education is not what a person learns but what he becomes." An understanding of the theory of swimming may not be enough in itself to save the life of one who has been thrown into the lake. An appreciation of the rules of basketball and football may not be sufficient to make a successful athlete.

So in the game of life which all of us must play, one needs to have something more than a knowledge of the way it has been played by others.

1. He will be greatly helped by the example of a good coach. Can you point to any personality more challenging than that of the Jesus, the Son of God; or to a group of leaders more inspiring than teachers who are trying to keep their lives in tune with his?

2. A student should not be compelled to study mediocre theories of the game of life when it is possible for him to have a set of perfect regulations. Now I ask you: Can you find anywhere in literature or history a group of principles that will work as universally and as permanently in the solution of life's problems as the code of rules proclaimed by Jesus in his Sermon on the Mount?

3. But it is not enough to know the best principles and to be inspired by the highest type of example. There is need of practice before one can even approach perfection. It is expression that causes impression. By the side of clear and idealistic thinking there may exist—there often does exist—the most pitiful and unfair conditions in a social order. Will the solution be found merely by the addition of more knowledge and more idealistic attitudes toward these conditions? Or may we be justified in expecting the most helpful results from leaders who have not only studied the principles of sociology and been challenged by the best example of sociological endeavor, but who have had the opportunity also in college to cooperate in unselfish social projects, thereby learning from actual experience the need, the joy and the methods of social reform?

Following the answer to such a question comes the query as to where a student may find the best opportunity for such study and such expression: In the

*Dr. Cheverton is president of Chapman College, Los Angeles, California.

crowded halls of a large university where, as a general thing, only part of the teachers are nominal Christians, where no attempt is made to keep the personality and the teaching of Jesus before the minds of the students and where there is little chance for the operation of community projects of a Christian nature? Or does the small, Christian college offer a better opportunity?

I hope you will notice that I am not condemning the state university or any other school that makes no pretense of religious atmosphere and Christian training. I am merely saying that a Christian college, in view of the real objectives of education, stands in a position to offer a higher type of training. It is definitely interested not only in what its students learn but in what they become. And it encourages them to be not only good citizens but Christian citizens, who, as members of a community, desire not so much to be ministered to but to minister; and who, believing in the law of social justice, contend for and try to practice in their own lives the higher rule of brotherly love. The classes of a Christian college are conducted by teachers everyone of whom believes and teaches that the pattern of Jesus, if conscientiously followed, will produce the most satisfying life, and that the principles of Jesus if applied to all problems of life will bring the most helpful and the most lasting solutions.

A Christian college—provided it really works in the spirit of One who came that men might know and live in accordance with the truth—is as interested as any other school can possibly be in the discovery of all obtainable truth, whether scientific, philosophical, sociological or psychological; but it adds to this an intense desire so to relate and interpret such truth that its possession will broaden one's sympathy for his fellow-men and deepen his appreciation of the eternal laws which have made and continue to make possible the inspiring beauty of the fine arts, the dependable calculations of science and mathematics, the classification and government of society, and the stirring and motivating of personal aspirations.

When my pastor tells me on Sunday that Jesus came to give a message that would help all men and women and children of every race and vocation and field of thought to find in him and through him the most satisfying and the most helpful—the most abundant—type of life, my pastor is either wrong or right. If he is mistaken, and if we who support him are wrong in the claims that we make for the practical and universal worth of Jesus' example and teaching, let us close up our churches or at least admit that they are merely first-day-of-the-week institutions. On the other hand, if we believe enough in the contention of our preachers, if we are so certain that the gospel is the power of God to clean up and purify and beautify the world in which we live that we are willing to have the message proclaimed on Sunday, why not be logical enough to make this same message the heart of our teaching during the week?

If Christ is going to save men from their sins he must keep them from being unjust to their fellow-men in the social and economic world; he must help them to see the ultimate value of honesty and fair play in the business and professional fields of daily endeavor; he must so grip their hearts that they will be prompted to see the good in those of every race and tongue and station of life; he will lead them to the solution of national and international problems without the aid of guns and poison gas.

One cannot be unjust without being unjust to somebody in certain daily relations. He cannot be hateful and unfair and unkind without displaying these attitudes in particular situations in life. What I mean to say is men don't just sin. They sin against people or against God in the way that they behave in their daily relations with people and with God. If Jesus is going to save us from sin, therefore, he must keep us from wrong thoughts and wrong feelings and wrong actions in all the experiences of our daily lives.

It is as foolish to teach the gospel of peace and love on Sunday and then leave it out of our educational system during the week as it would be to show our children pictures of the most wholesome type of food and then proceed to feed them on inferior food. Either Christ is big enough for seven days in the week or he is too small for one.

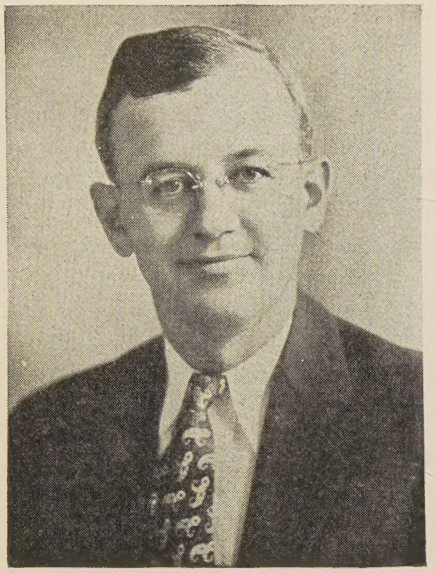
Jesus was interested in helping people to live more abundantly not only as worshipers but also as lawyers and doctors, as business men and mechanics, as economists and statesmen. Wherever men and women play and work, there the philosophy of Jesus when applied will bring the best results. And since, as an educator, I am interested in getting the best results in the lives of students, I feel the importance of an educational system that constantly upholds the highest example of life (as found in Jesus), that teaches the most practical code of rules (as found in the teaching of Jesus), and that offers the opportunity for participation in projects of Christian service.

That, Mr. Editor, is my reason for being associated with and for giving my time and my best efforts to the work of a Christian college.

International Relations Club, Chapman College

A New President for an Old College

By H. G. HARMON*



President W. H. McDonald

ON THE morning of November tenth the spacious and beautiful campus of Culver-Stockton College at Canton, Missouri, was the scene of a festive occasion. Students proudly assisted in the ceremony; visitors were there from all the Central West to again pay respect to the historic institution; picturesque academic gowns striped with colors of many institutions were much in evidence. The occasion was the inauguration of a new president, Walker Harrison McDonald.

Mr. McDonald is a native Missourian, born in the city of Mexico in 1897. His training was also in the state. He received the Bachelor of Arts Degree from William Jewell College at Liberty, Missouri, in 1918, and the Bachelor of Science Degree from Northwest Missouri State Teachers College at Maryville, Missouri, in 1920. Following this he did graduate study at the University of Southern California at Los Angeles.

Mr. McDonald's service in the field of education has also been rendered in Missouri. For five years he was superintendent of schools at Harris, Missouri, and for the past fourteen years was superintendent of public instruction in the city of Trenton, Missouri.

In addition to his training as an educator, Mr. McDonald was ordained to the Christian ministry in 1920.

In calling Mr. McDonald to this important post, the Board of Directors of Culver-Stockton College followed a precedent that is now well established in church-related colleges. That is, they went to the field of professional education and selected one whose training and experience gives him a special professional qualification. It is a happy situation when one so trained is also an ordained minister.

While President McDonald's experience has all been in the field of public education, he is not new to the college situation. When principal of the senior high school at Trenton, he, with the superintendent, established the Trenton Junior College.

Present at the inaugural ceremony were distinguished visitors, representatives of America's great educational institutions. The address of the occasion was delivered by the Dr. L. N. D. Wells, pastor of the East Dallas Christian Church of Dallas, Texas. He chose for his subject, "Making Better Folks." In forceful terms President McDonald raised pertinent questions as to the future of Christian education and the program of Culver-Stockton.

In the afternoon a very profitable conference was held on the subject of student guidance. Mr. Ziegler, superintendent of schools at Boonville, Missouri, led a discussion on student guidance at the secondary school level. Dr. David G. Ryans, dean of faculty at William Woods College, Fulton, Missouri, led a discussion on student guidance at the collegiate level. Guidance and religious experience was discussed by Dr. Clarence E. Lemmon of Columbia, Missouri.

There was also a tea, given by the Dames Club of Canton in honor of Mrs. McDonald and the wives of the new faculty members.

Among the guests of the occasion were those who brought official greetings from other institutions. It was notable that all the church-related colleges of Missouri were represented by an administrative officer, each of whom bore greetings to the new president.

Culver-Stockton College is the oldest coeducational college west of the Mississippi. It is located at the corners of three states, and there is reason to hope that the dream of its founders that it might some day be an inter-state university may come true. Its expansive and impressive campus, its strategic location, its strong endowment, its excellent physical equipment, and its wise and devoted president with a vision for the future will no doubt enable it to maintain its place among the great institutions of the Mid-West. We all wish it success, and are happy to greet the new president of Culver-Stockton College, Walker Harrison McDonald.

President and Mrs. McDonald with former President and Mrs. Wood

*Dr. Harmon is president of William Woods College and secretary of the College Association of the Disciples of Christ.

Dangerous Years -- Fruitful Years

Doyle Mullen

Fourth Article in the "Effective Church and Kingdom" Series Suggested for the Study of Church Boards

By DOYLE MULLEN*

THE dangerous years are those of adolescence. People are lost to the church at every age; each period brings experiences that *may* cause the breaking of the church relationship. But the fact remains that the largest numbers discontinue the relationship during adolescence.

To raise the question of *Why?* in many groups is to precipitate a heated discussion of the "adolescent problem." One or all of three explanations are frequently heard at such times. The *minister* is at fault. The *young people* are hopeless—they are interested in everything except religion. *Outside attractions* compete unfairly with the church. There may be an element of truth in each of these contentions but how much easier it is to judge than to understand! How much easier to criticize than to face all the facts and seek a way out!

Numerous experiments have been tried, in churches large and small, in efforts to stop the loss during these dangerous years. Some of these efforts have been more productive than others. Some have been of the makeshift variety whose only results, if any, have been temporary. Far more of the attempts have been spasmodic efforts—acts of desperation. They have not been geared into the total church program and have been, usually, ineffective and of short duration. The plans and programs of our leaders in the national work, especially in the field of Christian education, have been more helpful and more carefully considered. But even these do not work themselves; they must be interpreted and applied in the light of local situations.

Many books have been written about the adolescent. The authors have tried to show how to understand him and how to work effectively with him. To attempt to summarize these vast materials in one sentence may seem to be an impertinence, but the following quotation seems to get at the heart of the matter: "He (the adolescent) has nothing yet to do commensurate with his budding powers." That does provide genuine insight. It reveals that any hopeful methods for dealing with these dangerous years must consider, realistically, the actual experiences and interests of the adolescent. The normal desire for action and adventure, and new experiences must be met. The relation of religion to *all* of his life is imperative. The primary problem of this period is to assist those who have nothing to do commensurate with their budding powers to work, step by step, into the adult church community. They are neither children nor adults. They need to learn the feel of responsibility. It must come gradually, but continuously.

Since this material is primarily for discussion by members of Church Boards, the suggestions that follow are intentionally listed in outline form. They are not necessarily in the order of their importance, and there is no clear-cut division between them as might be indicated by the use of numbers.

1. Is our program for adolescents such as to make them feel free to express their questions and conflicts concerning religion and the church? (They have questions and conflicts!) If so, are the answers evasive or have they been fair and complete?

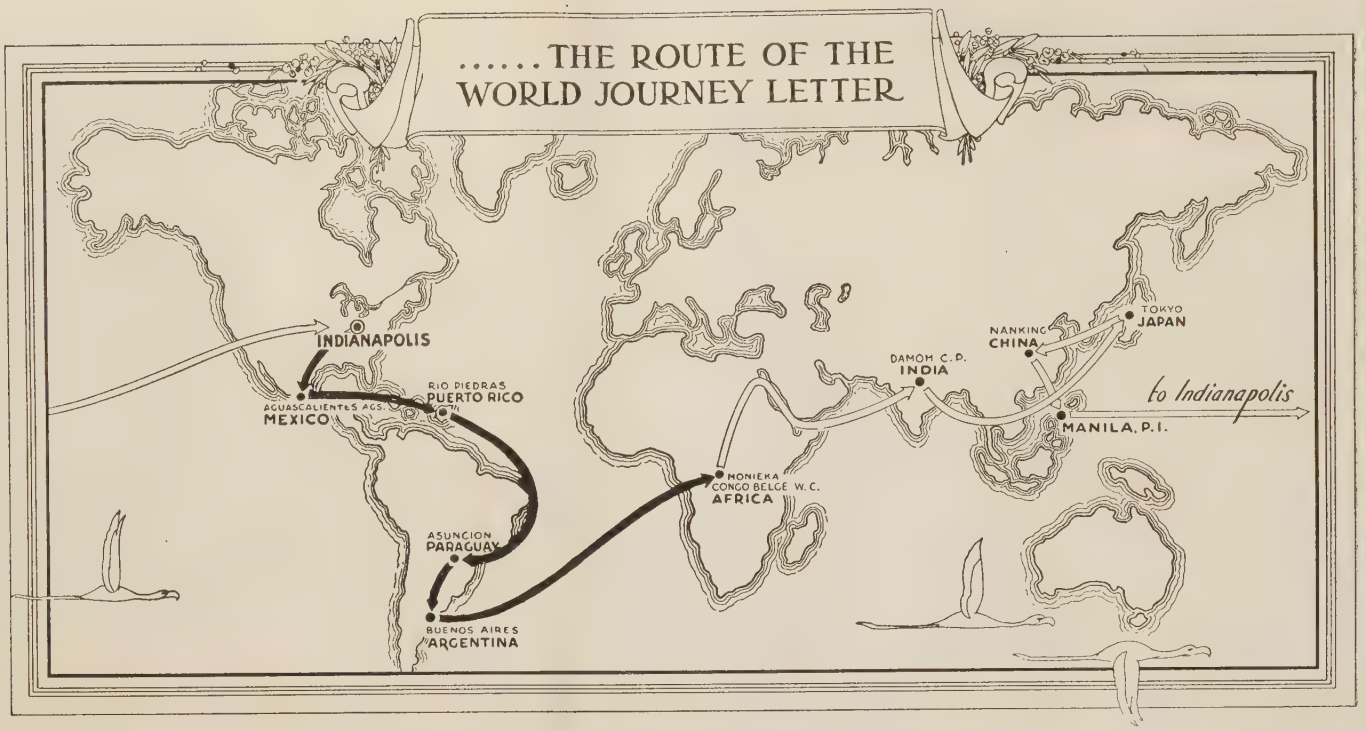
2. Are we facing honestly the part many parents have played, often unconsciously, in setting the stage *before* and *during* the dangerous years for the exit of youth? Josh Billings once stated a serious fact in a humorous manner when he said, "If you would train up a child in the way he should go *you'll have to walk that way once or twice yourself.*" Does our church have an adequate program for stressing the primacy of parent participation?

3. Is our church program a hodgepodge of unrelated parts, or does it have an essential and intentional unity? Is it so arranged that, without duplication or breaks, the child moves step by step into a growing experience of churchmanship from the Primary department to and including adulthood in worship, study, service and leadership? Is there a definite "something to look forward to" at each stage of the development? Do we know what churchmanship really means and how it develops?

4. Has adequate attention been given to the problem of stewardship? The Youth Budget Plan of the Presbyterian church furnishes the best available material upon which to base the discussion of this matter. Reports indicate that, for one reason or another, the plan is not widely used in the Presbyterian denomination as yet. But the same reports of actual situations where it has been used reveal unexpectedly good results. The plan involves far more, in the long run, than raising money; it comes very near to meet-

(*Continued on page* 22.)

*Minister, First Christian Church, Lafayette, Indiana.



We Visit the Belgian Congo

With Mr. and Mrs. Robin R. Cobble

Through Our Letter on a World Journey

Belgian Congo, Africa

WHILE we were at Bolenge, we heard the drone of an airplane but thought nothing of it until Mr. Rowe called up to say that the WORLD CALL Traveler had arrived. We were rather nonplused not expecting him for some time but he had come from Leopoldville, at least, by air. We were so busy and excited we forgot to ask him what route he took from South America.

We were immediately put at ease by Mr. and Mrs. Rowe in their delightful home in Coquilhatville. After light refreshments we all went out to see the school. The pupils are a heterogeneous lot such as one finds in cities. Many Africans, drifting down to Coquilhatville from primitive villages, have found a stabilizing Christian influence here. The church now calls and pays its own African pastor.

It took us only a short time to drive the five miles to Bolenge. We drove past the Bolenge grounds proper to see the Congo Christian Institute. The cream of the mission field is there, for each station sends its most promising students and their wives. They make good wherever they go, whether as teacher, evangelist, salesman, or even chief, collecting state taxes and supervising road construction, all of which was formerly done by white men. These young men and their wives are being taught and influenced by four African teachers, themselves graduates of the Institute, and five whites, Mr. and Mrs. Herbert Smith, Mr. and Mrs. Russell and Miss Goldie Wells.

From the Institute, we visited the Press. We found a busy crew of African men under the direction of Mr. Byerlee, printing, pasting, binding, etc. They print and bind both new books and new editions of old books gotten out by various missionaries for use in our schools and churches.

We stayed at Bolenge a while. Except for the mosquitoes, it is a lovely place, with a sunset view of the Congo River. The hospital is still kept open with the help of African nurses and Miss Poole, herself not a trained nurse but who is filling in until Miss Georgia Bateman returns or until a long-needed doctor arrives. Miss McCracken and Mrs. Byerlee along with Miss Poole direct a large school. The WORLD CALL Traveler was thrilled by Mrs. Byerlee's choir. We had supper with the Edwards and discovered we really hadn't seen much of Bolenge's work. We were fortunate in catching them at home for they are in the villages most of the time. As we sat in their living room admiring this and that bit of native handcraft, we heard Mr. Edwards say something like this: "We

very seldom have a week at Bolenge. It is tight work to get over our field once in six months and we deplore not having time to do such evangelistic work as whole regions are seeking. We are holding our work together until help comes. . . ."

Our evening was cut short, for we had to get onto the mission steamer, the S. S. Oregon, for it left early in the morning to take us to Lotumbe. Mr. and Mrs. Edwards went off on another two months' trip in their launch the next day. We were awakened at 4 A.M. by the songs of the crew as Captain John gathered them together before starting. Our friend was amazed at the big avocado pears the natives brought at Longa where we stopped that first night. Although there are no longer missionaries located there, the church is strong and active.

We left Longa early in the morning, arriving at Lotumbe in the afternoon. It was a beautiful sight—the Christians and school children lined the beach singing a hymn of welcome. When we were close enough to greet them we called "Loleko . ." and they answered as one man, "O . ." The missionaries came on board but the others waited until we got off to greet us, lest they sink the Oregon by their number.

We saw the fine school now under the supervision of E. B. Smith, the hospital re-opened by Miss Stober, a nurse. Miss Musgrave was there and told us humorous and soul-stirring stories about her trip through the outlying villages. Miss McCune was away, up the Mboyo. She is staying six months at a time trying to minister to the villages depending on Lotumbe for spiritual and mental health. Her numerous rabbits were being cared for by the lovable Smith children. Miss McCune hopes to propagate rabbits throughout our Mission for consumption by meat-hungry Africans.

We left Lotumbe again on the Oregon to go to Monieka. We slept one night en route. It was rather monotonous for the high water submerges all the villages and crocodiles are scarce. Our guest decided that Monieka wasn't very close since he could see nothing so retired, but we called him as we rounded the last bend from which the Station rises abruptly but five hundred yards away. Monieka is a beautiful post, whose brick buildings are the artistic work of the late Mr. Hedges. We went immediately to the hospital with Dr. Jaggard. A large, long hospital is the first thing we see; then the operating ward and wards for the patients. When Dr. Jaggard gets to the hospital to begin his day's work, he finds a hundred or more lined up for treatment.

Our guest was interested in the gardens being planted behind each student's building; bananas, plantains, beans, peanuts, and tomatoes. Also the girls' sewing class under the supervision of Mrs. Jaggard and the wife of one of our Institute students. They are learning to sew and are equipping the hospital with towels, and the babies with bands. We took a quick trip into the back country to see Boulu's school. Boulu is just a lad, but his school of forty village boys is so well organized and his singing so fine that the State man allowed the school to play soccer with his men. Miss Bateman must feel that her careful and constant supervision in the Monieka school is worth while when it produces a Boulu.

The Oregon whisked us away again. This time we stopped at Wema. You cannot see the Station from the beach as the surrounding country is swampy. The mile walk inland is well worth while, though. Wema, from the beginning, has made a practice of each village paying its evangelist and teacher. This year the offering here was increased as in our other fields. One thing that delighted us all was the little rhythm band Miss Ward and Mrs. Boyer have for their tots in school. Miss Alumbaugh, a trained nurse, cares for the medical work there.

From Wema it took us three days to reach Mondombe. As we walked over the grounds the thing that caught our eye was the newly painted school building. Though of mud whitewashed with white mud, it looks beautiful and refreshing. The school and hospital work is carried on much as in the other stations. Dr. Baker has established three dispensaries in villages in the back country, where many patients who are not able to get to Mondombe are treated. The dispensaries are cared for by native nurses and visited by Dr. Baker on his motorcycle.

Back to Bolenge in six days by the Oregon. We bade the WORLD CALL Traveler good-bye as he took the airplane to join the Imperial Airway Line from Cape Town to Cairo hoping that he will be able to help you relive his quick trip by his enthusiasm for the great work which is being done out here in Africa in the name of Christ and his fellow-workers in America.

Left, Congo River scene; center, women and girls in Wema handicrafts class; right, the Oregon coming into Bolenge

I Found the Fountain of Youth

By JOHN W. THOMPSON*

Mr. and Mrs. C. Manley Morton under the "Love Arch" at McLean Conference Grounds

I CAME to Puerto Rico a tired, worn-out newspaperman of twenty-five. That was two months ago. Now I am beginning to wonder whether or not the truant officer isn't on my trail. I don't feel a day over six. And am I laughing? The reason is that that serious old codger, Ponce de León, who waded through this place some three hundred years ago, looking under every bush and tree for the Fountain of Youth, finally was shot by the Seminoles in Florida and died in Cuba, without even wetting his finger in anything which would add so much as a year to his life. And here am I, a twentieth century kid, bumping into the very thing he gave his life for.

And now, in confidence, of course, because I haven't even shown Governor Winship where it is, I'll reveal the secret of the ages, the location of the fountain where old men grow young and old ladies begin to tell their birthdays. It's just 13.4 kilometers from Bayamon, Puerto Rico. The name on the entrance arch is McLean Conference Grounds, and on the wall in the main cottage is a picture of A. McLean.

The first named cottage at McLean Conference Grounds was in memory of Mrs. H. F. Harmon of Washington, D. C.

Like most everything which amounts to anything in the world, it wasn't a trick of Nature which brought the McLean grounds into being. It was the ingenuity and the hard work of a couple of swell people, the C. Manley Mortons. If you happen to be one of those unfortunate few who have not the acquaintance of these energetic missionaries, don't fret, for it's pretty sure that you will meet them sometime. It's hard to find anyone on this island who hasn't heard of "Unk" and "Tia" Morton. And there is no better proof that what I'm saying about this being the fountain of youth is true than to take a squint at the Mortons. They should be old, doddering folks, judging from the tremendous amount of work they've done since they came to Puerto Rico fifteen years ago. But they really are two of the youngest folks we've met, happy as larks, bouncing about their duties and a myriad of extra-curricular activities with all the energy of twenty-year-olds.

Rev. V. C. Carpenter and Mrs. Carpenter lived on this ground before it started its present trend. The land had been in the hands of the mission since 1910. Their home, still a vital part of the place, is known as the Kentucky Home. In 1922, the Carpenters moved to Ciales. Mr. and Mrs. J. D. Montgomery, now in Buenos Aires, Mr. and Mrs. L. D. Granger, now in California, and a couple of Puerto Rican pastors, successively occupied the house here.

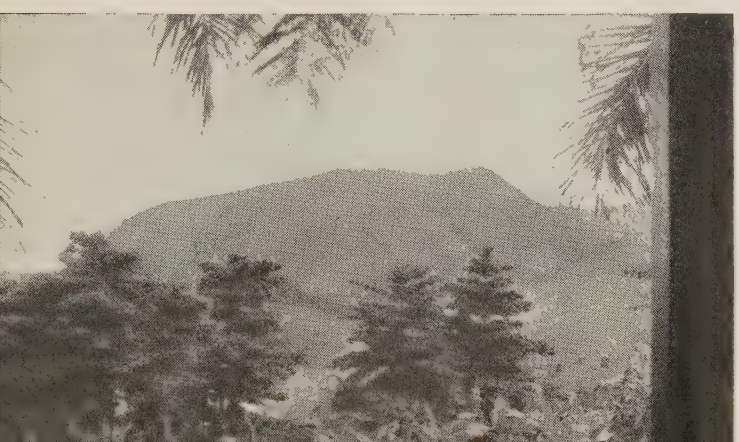
Then in 1934 Mr. Morton, who is professor of practical theology in the Seminario Evangelico de Puerto Rico in Rio Piedras, suggested to Miss Lela E. Taylor, executive secretary for Latin America of The United Christian Missionary Society, that this location be used as a retreat for youth, pastors and church workers. She arranged to send him the $422.10 then in the A. McLean Memorial Fund, and the work was started.

The first work was the repairing of the old building, the Carpenter residence. The first conference, that of all the Disciples of Christ workers, was held here in August of 1934. An interdenominational conference followed the same year. At this last meeting plans for an interdenominational evangelistic campaign were worked out.

A Disciples young peoples' conference was held in the same year. Since the Seminary had been interested in holding a summer session, but had lacked room and facilities, it was decided to hold summer sessions at the

*Newspaper feature writer and dramatic critic.

"Jumbo," the Elephant Mountain as seen from McLean Conference Grounds



conference grounds in 1935. The first session was attended by thirteen, the next year there were thirty-five and this year there were forty.

In 1935, two more cottages were built. Last year another was constructed higher up on the hill and this year, Mr. Morton built a clever little home which I think should revolutionize the system of ventilation in Puerto Rican homes. If you want to, you can open up the whole house and sleep outside.

In 1936, there were forty at the young peoples' conference. This year, there were forty-two. If you could see the tremendous need there is for some sort of retreat for the Puerto Rican youth, you would realize what such a conference must mean to them.

The youth of the island are tragically alone. Because many of the elementary schools don't go higher than the third grade, there are hundreds of adolescents sitting about the town plazas or shut up at home, without a chance for recreation or work of any kind.

The religious education committee of the interdenominational group holds its meetings here. The Lutherans have used the place several times for retreats and workers' conferences. This January, the Insular Church Conference of the Disciples organization is to be held on the grounds.

When you see that every cottage here is completely equipped with beds, chairs, tables, lamps, electric hot plate or kerosene stove, ample bed linens, towels, wash cloths, dresser scarfs, rugs, mosquito nets, kitchen utensils, china, glassware and neat curtains at the windows (an absolute rarity in Puerto Rico), you realize that nothing short of ingenuity would have accomplished it without a tremendous amount of money which the Mortons have not had.

This last year the place was opened to church people of high moral standards who want to "get away from it all" for a while. It isn't altogether the fact that one can come here with nothing but the food he eats and be as much at home as he can anywhere, that makes the "Fountain" flow. Norman Bel Geddes could not have painted a more lovely setting for this dramatic little retreat. Situated on a steep slope, about three hundred yards from the main road between Bayamon and Comerio, the cottages look out upon as lovely a mountain vista as could be conjured up. Away to the North is a huge mountain, rolling and dotted with trees, which is the perfect silhouette of a lolling old elephant. From the top of his head, one gets a panorama of the capital city, San Juan. Below, one sees the deep valley where winds the La Plata River, sprinkled here and there with picturesque rock formations. Rising up on all sides are other green clad mountains. They are not the sharp, forest covered steeps which cover much of the island, but smoothed, old hills, majestically rising to the clouds, and in the sunlight giving the toy-like aspect of a Grant Wood landscape.

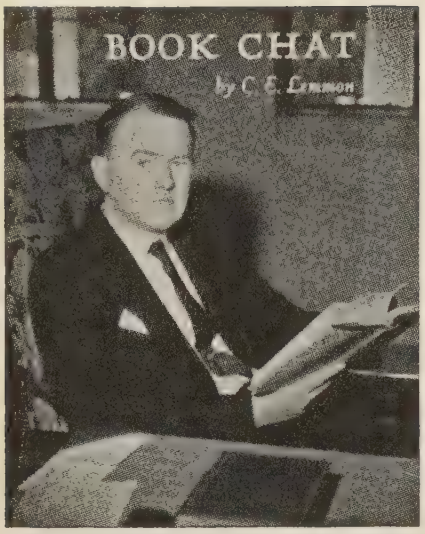
Some of the forty-two ministers who attended the 1937 summer school at McLean Conference Grounds

On the conference grounds, the Mortons have spared nothing in their attempt to make a perfect setting for rest, contemplation and worship. In formal rows between the cottages, which are white trimmed in green, are trees of every variety. Around the cottages are ever-blossoming bushes and vines, including golden cosmos, dark red hibiscus, moonflowers which come out only at night. There are roses of every hue, "heart of man," tree ferns, and wonder of wonders, rustic stone walks lined with violets. Unlike the States, in Puerto Rico, the flowers bloom all the time. So, you see, it really is eternal. Another addition is a terraced fish pond, from which shoot graceful rushes and upon which blossom white water lilies and yellow poppies.

There are larger projects for which Mr. Morton dreams. There is no place here to swim. He is sure that a pool, using rain water drained from the cottage roofs, could be built rather economically at the foot of the hill. There also he would like to construct a real little auditorium. The only meeting place now available is a very small porte-cochere in which there are a hundred student chairs, a gift of the Baptist Mission.

They would like to increase the capacity to one hundred, by adding cottages. They'll have to, if the conferences keep growing. Mr. Morton also wants to get samples of every type of plant, both domestic and wild, that grows in Puerto Rico so that conferees can acquaint themselves with what their island contains. Later they would like to add a small vocational school with equipment where the stranded youths could learn some sort of hobby or vocation. And so the plans go, swimming about in the heads of the Mortons. But as sure as I am sitting here typing this, looking out of the little cottage window at the old elephant mountain in the distance, their dreams will come true. For the Mortons are like that.

How I wish old Ponce de León could come up for a visit. I know how he would love it. The quiet rest after the siege of foreign forts, the dreamy beauty of the landscape, the mood of contemplation in serious veins. I can't help a little chuckle, because I found his own pet Fountain of Youth.



A Biography of God

I, YAHWEH, by Robert Munson Grey is a most unusual religious book. It is in the form of a novel and purports to be the autobiography of God. It presents Yahweh as human, an individual facing the world. He is first a companion of Abraham, a good comfortable family deity; then he becomes a tribal deity for Moses; and a national deity for David, and finally comes to rest securely in a chest behind the Holy Place in the grandeur of the temple. When Amos the prophet appears he persuades Yahweh to come out of his chest and go among the people. Yahweh is thrilled by the prophets, surprised and startled by the coming of the Galilean, and after some thought becomes a Christian. He is persuaded after much argument by Saul of Tarsus to become a world deity. He travels with the early preachers and lives in the churches. He is dismayed when the churches divide and Christendom breaks up, and he is puzzled by the modern age of prosperity, jazz, revolution, and war. He is outcast from Russia, debased in Germany, treated nonchalantly in America. He attends the coronation of the English king and wonders at the combination of swords, Bibles, soldiers, altars, pomp and prayer. He feels a sense of great disillusionment and meditates going back to his chest again and retiring from this troublesome world which is hard to save and difficult to love. There are many dramatic moments in this story of the Hebrew Yahweh in his attempt to become a world deity. It is a human picture of God, but are not all of our pictures of God human? The pictures of the Old Testament are human, the pictures of the New Testament are human, and the pictures of our imaginations are all human. God, himself, is the great reality beyond all scriptures and literature and symbols. If a novelist can make more sensitive the consciousness of God, I am glad to welcome fiction as a medium of divine revelation.

At some time in his life every man is in search of God says Edward Shillito in his little volume of devotional essays, *You Can Find God.* This assuring title is based upon the instinctive human desire to search for something. This search is the very essence of humanity. When that search reaches its highest level it becomes a search for God. Of course the saint and mystic would say confidently "I can find God" but the author does not write for the mystics. He is thinking of the average seeker who must begin with his present situation in the sordid world to find his God. Some will find him in the church, others in the darkness of sorrow, others in cooperation with fellowmen, and this assurance that one can find God is based upon the fact that God himself is always coming forward to meet the searcher. The author has a prose style that fits appropriately into devotional expression.

Who is the world's greatest living woman? In this age of the emergence of women this should be an interesting question. Some would vote for Eleanor Roosevelt, or Frances Perkins, or Judge Florence Allen. I think, however, that many people in America look with awe and respect upon the marvelous influence and great power of Madame Mayling Soong Chiang, wife of the Generalissimo and leader of Nationalist China. A year ago the world was startled by the kidnapping of the General and a few weeks later still more puzzled by his release at the instigation of his talented wife. The explanation of this episode and its significance to China and the world is set forth beautifully in a new volume *General Chiang Kai-Shek* by General and Madame Chiang Kai-Shek. The opening essay on the background of the present situation in China and the second chapter relating the immediate events leading up to the kidnapping are written by the Madame while the last two chapters are from the diary of the general while under captivity and his address to his abductors at the time of his release. It is an important book in what it reveals of the Chinese situation as well as the spiritual drive that motivates this noted couple.

It may seem paradoxical to suggest that right now, while the world is either engaged in a war or madly preparing for a future war, is the best time to be thinking constructively on the subject of peace. The tragic mood of our day will pass away and with its passing will come a hunger for peace. When that time comes the voice of the blessed peacemaker will be heard once more in our troubled world. It is necessary that he have something to say. *Swords or Plowshares?* by Dr. Earl Cranston of Redlands University is an examination of the distortion of history with its overemphasis on war and its nationalistic bias, an outline of the old world dreams for unity and peace, held alike by the Hebrew Prophets. Confucius, Buddha and Jesus. The path of peace, according to the author, must be made across individual conscience and through the chancellories of

(*Continued on page* 33.)

The State Challenges God

By M. SEARLE BATES*

"And Jesus said unto them, render unto Caesar the things that are Caesar's, and unto God the things that are God's."

THROUGHOUT the centuries since Jesus spoke those effective but perplexing words, a multitude of Christians have loosely thought: To the State is due tribute and obedience in worldly matters. To God is due worship and spiritual allegiance. But the whole work of Jesus was to put the spiritual into practice in human relations, to lift the world to the plane of the Kingdom of God. The disciple who accepts fully the way of Christ cannot be turned from it by a faulty Caesar or his sinning Herods and stumbling Pilates. Then is Caesar to be defied by Christians? Is the church the nursery of anarchists?

Jesus and Paul were no factious rebels against civil authority. They recognized fully the powers that be, and subjected themselves to a degree that their followers could not comprehend. But they could do so freely because of their absolute devotion to God above Caesar, and because their spirits never cowered before men of whatever rank. It may be fairly proposed that they left to Christians a legacy of instruction suggested by the difficult words of the text. You are citizens and you normally should fulfill the requirements of the State. But your duties to God are paramount, and your task of developing the kingdom will confront an imperfect state in very human hands. Unless the State becomes sufficiently Christian in its purposes, methods and leadership, there will be serious tension.

Conflicting Loyalties Inevitable

The Christian community must frankly confess that absence of tension has usually been evidence of failure to press forward in the Christian Way. We need not fear strain arising from service of God. The Christian, and indeed all thoughtful persons, must frequently feel conflicts of loyalties. The claims of family are not easy to reconcile with public duty in Christian terms. But by and large, men are not worse members of their families because of their loyalty to the Kingdom of God. So with the claims of the State.

There was never a time in the history of men when an adequate state was more consciously needed to enable them to manage the resources and the machinery at their command. The Christian wants his state to approach in quality the Kingdom of God among men, and his loyalty to that ideal will not make him an undesirable citizen—in a decent state. His Christian loyalty will drive him to think and to work for an organization of society that will regard the worth and the welfare of every person as a member of the Great Family of God.

The urgency of the difficulty today arises from great extension in the activities and the claims of the state, too often related to military purposes and the organization of the whole nation for war; and from the powerful feeling of nationalism, which constitutes a dominant religion in the hearts of most citizens. Extremes of danger are found in the totalitarian states. But none of us can throw stones at Italy, Russia and Germany; for we all share their situation in some degree, and when war comes we will be totalitarian with a sudden shock.

Curtaining the Face of Christ

Let us illustrate the pressure of the State against God by the experience of the country which is not formally known as totalitarian, and is not technically at war, but is far along in militarized nationalism. In Japan it was necessary to revise a Prayer Book of the Episcopal Church because of objections to the petition: "Lord save the Emperor." No power above the Emperor should be recognized, nor could it be admitted that the Emperor needed salvation. A recent government order forbade all religious teaching contrary to the Imperial Rescript on Education, thus showing plainly that the State decrees and religion conforms. It is said that Christian University was forbidden to use its chapel for the compulsory ceremony of reading the Imperial Rescript, unless a curtain was drawn over a stained glass window showing a picture of Christ. That circumstance, taken from its complicated setting, is a symbol of the world situation.

Everywhere the State Is Magnified

Through all the world the State is magnified. In many a country, man is now trained to look to the State to give him his daily bread, to forgive him his debts, to deliver him from evils. In the State he reveres power and glory reaching far beyond his present life. The State determines the conditions of marriage and of family life, declares that children are to be born for its purposes and are to be trained as it provides or commands. It is no wonder that a youth so educated feels dependence upon the nation, has faith in its power, offers it unquestioning obedience, and approaches worship in his devotion to its flag or other symbols. The State claims the supreme allegiance of every subject; asserts its right and power to

*Dr. Bates is professor of history at Nanking University.

determine his standard of values through education, law and propaganda; and admits no reverence to a God of all nations. Indeed, for hundreds of millions of men, the State has become god. In the dynamic revolutions and dictatorial régimes of Italy, Russia and Germany, a messianic element is added to complete the religious reality. There is no god but Italy, and Mussolini is his prophet! There is no god but Soviet Russia, and Stalin is his prophet!

Examples of Aggressive Nationalism

The religious demands made by aggressive nationalism can be appreciated only in concrete form:

An official Russian newspaper burst forth: "Tens of millions of people acclaim our brave fliers, for whom the honor, glory, might and prosperity of the Soviet Union is the supreme law of their lives."

Hauck, an educational leader of the Germanic Faith Movement, declared: "The field-gray soldier who throws his last hand grenade; the dying seaman who, felled by a murderer's hand, pronounces the Fuehrer's name as his last word, these are for us divine figures much more than is the crucified Jew."

A distinguished naval officer wrote in an authoritative Japanese review: "The Emperor is the personal incarnation of Divinity and therefore is free from all evils and errors, representing all that is good and perfect."

Mussolini is plain-spoken: "For the Fascist, all is in the State and nothing human or spiritual exists and much less has any value outside the State. In this sense Fascism in totalitarian, and the Fascist State, the synthesis and unity of all values, interprets, develops and gives power, to every aspect of the life of the people."

What the claims of such state leaders mean to Christians was nobly set forth by *Il Piccolo* in an edition promptly suppressed: "We cannot live on good terms both with God and Duce Mussolini. Christianity and Fascism are absolute antipodes. The choice, therefore, of good Catholics of Italy is love or violence—Christ or Mussolini."

Military Nationalism Deified

The religion of the militarized nation-state is a flat contradiction of the first of the Ten Commandments, "Thou shalt have no other gods before me." The Ossuary of Douamont comprises 52 sepulchres of bones picked up from various sectors of the battlefield of Verdun; it is consecrated to the 400,000 *unidentified* Allied soldiers who fell on that field in four years of warfare, leaving to ordinary burial all the corpses fit for it. A Catholic chapel, a Protestant prayer hall, Jewish and Mohammedan memorials, weakly attest the various faiths that were swallowed up in the tremendous sacrifice of military nationalism. Can anyone doubt what was the real religion, the real god, of that multitude of broken Frenchmen, of their comrades black and white, of their German opponents who met similar fate in similar numbers? And that god has no more fitting temple than the Ossuary of Douamont.

Sermon on Mount Contradicted

There is no place for the Sermon on the Mount in the militarized nation-state. The heart of the pagan New Testament is this: Cursed are the poor in spirit; they lack the will to dominate, which alone can inherit the kingdom of the imperialist, the communist and the fascist. Cursed are the meek; they are no material for violent nationalism and aggressive armies. Cursed are the merciful; for they cannot drive the militarized industrial machine. Even the State that claims to do most for the toiling masses, for all the weak and oppressed, not long ago issued an order from the Kremlin to punish one day's absence from work by dismissal of the laborer and his family from their positions, and deprivation of the union card upon which housing and bread for all of them depended.

Jesus taught "Blessed are the peacemakers; for they shall be called sons of God." By strong nationalists the peacemakers are accursed; they are called traitors to the fatherland.

Jesus found too primitive, too close to savagery, the old law "Thou shalt love thy neighbor and hate thine enemy." But for the State that law is too kindly. "Thou shalt hate thy neighbor, if he lives one mile beyond the frontier. Build high your tariff walls and your immigration barriers, till only bombing planes can cross them."

Communism's "Golden Rule"

Other great teachings of the Christian faith are equally repudiated by the states of today. Our standard of conduct is set in instruction, "Seek ye first the Kingdom of God." But Yaroslavsky, the Communist authority upon ethics, retorts: "Ethical requirements cannot be separated from the requirements of class war." He thus phrases what he calls the Communist Golden Rule, deriving from Lenin: "Anything which helps the victory of communism and advances socialist construction, anything which attracts to communism masses of workers and toiling peasants, is ethical." Not a few other states are ready to erect into a principle the most brutal expedient: Whatever increases our might, whatever serves the immediate interest of our rulers, regardless of its effect upon our characters and reckless of its damage to others, is right and good.

"Not by might, nor by power, but by my spirit, saith the Lord." Says Hitler: "One must be perfectly clear that the recovery of lost provinces is not achieved by solemn invocations of the Beloved Lord,

nor through pious hopes in a League of Nations, but only through armed violence."

"In Christ there is neither Jew nor Greek . . ." Yet in one of the great nations of the earth, a nation long famous in Christian history, those words are treated today as crime and blasphemy against pride of race. (Let Americans, however, and many another people, ask whether their churches can honestly say, "In Christ there is neither black nor white nor yellow.")

"Ye shall know the truth, and the truth shall make you free." A score of states are built upon the principle: "Ye shall *not* know the truth, and ye shall be kept in subjection to ignorance and prejudice." "I am come that they may have life, and may have it abundantly." But the arming states proclaim: "We mean that *you shall have death, and have it abundantly.*"

In the year of iron called 1936, the position of the truehearted Christian was nobly set forth in the Manifesto of the German Evangelical Church: "Always and under all circumstances the Evangelical Christian owes loyalty to his State and to his people. And it is also loyalty when the Christian resists an order that conflicts with the word of God and thus recalls his authorities to obedience unto God." After mention of the possible sacrifices that the church might need to undergo, the leaders continued: "Let us do what we must and let us live in the joyous faith that men who fear only God and nothing else in the world are the best servants of their nation."

Will the church draw the curtain over the picture of Christ, in order that the State may swiftly go on through might and blood? Will Christ be left forever in the chill beauty of stained glass? Or will he be taken warm and living in the hearts of men into the cabinet council and into the polling-booth, into the schoolroom and the studio, into the executive office and the union meeting?

Preserving the Campbell Homestead

By GEORGE WALKER BUCKNER, JR.

UNLIKE the British, the residents of the United States are not people with deep traditions arising out of varied historic experiences. They possess few historic shrines. Of all the major religious bodies of America the Disciples of Christ have probably given the least evidence of interest in the preserving of buildings of historic importance, yet they are not wholly forgetful.

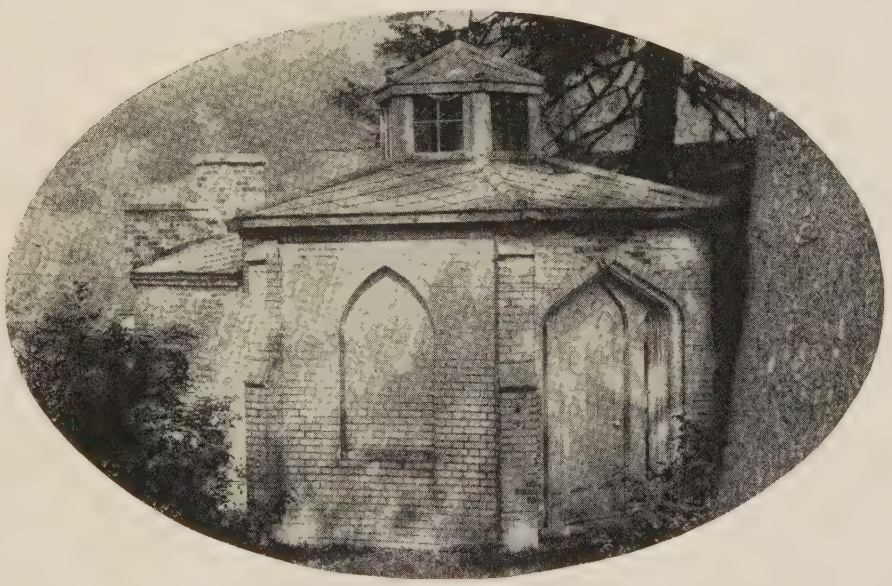
The oldest church building of the Disciples is the historic Cane Ridge meeting house in Bourbon County, Kentucky. This church antedated the Brush Run church of Washington County, Pennsylvania, as the Stone Movement of Kentucky antedated by a few years the beginnings of the work of Thomas and Alexander Campbell. For a time the old church at Cane Ridge was regarded simply as a meeting house which had served great purposes and still was in use. Several structural changes were made which altered its appearance; these were in the way of "improvements" such as weatherboarding. As is frequently characteristic of history makers, the early Kentucky Disciples were unconscious of the fact that they were making history. But the day came when it was realized that in the old Meeting House there was something to be treasured by succeeding generations. The building was restored, is today in excellent condition and is visited constantly by Disciples all over the country.

The old home of Alexander Campbell, now property of the Disciples of Christ

As the Bluegrass region is the historic center of Barton W. Stone and his associates, so the region around Washington County, Pennsylvania, Wellsville, New York, and Bethany, West Virginia, is forever associated with the early leadership of Thomas Campbell and his illustrious son, Alexander. In this center there is no structure of any kind which for Disciples compares in historic interest

with the old Campbell homestead at Bethany. Indeed, quite apart from its significance for members of the communion whose most forceful leader Alexander Campbell was for so many years, the old house at Bethany might well be preserved as an example of the type of "finer houses" built in this section of the country a century and a quarter ago.

The International Convention of Disciples of Christ in Kansas City, Missouri, in October, 1936, authorized the appointment of a committee to raise a sum not to exceed $30,000 for the rehabilitation and care of the homestead. During the year that followed no definite action was taken but the Columbus convention of October, 1937, reaffirmed the earlier action and urged that plans be made for raising the fund at once. The President of the convention, Dr. A. W. Fortune, appointed Dr. L. N. D. Wells to serve as chairman of the committee, following the resignation from that post of Oreon E. Scott.



Apart from the great rambling house is the study in which Alexander Campbell did much of his work

The committee does not contemplate an appeal for funds from churches but only from individuals. It is felt that the campaign should be conducted in such a way as to insure its non-interference with the regular missionary, educational and benevolent work of the brotherhood.

One method the committee proposes to follow is to ask *The Christian-Evangelist, Christian Standard* and WORLD CALL to receive and forward subscriptions which their readers may send in. This WORLD CALL cheerfully agrees to do, knowing that many of its readers will welcome the opportunity for some fellowship in this brotherhood undertaking.

The amount the committee has in mind to raise is $25,000. It is felt that if such an amount is secured the property can be put in good condition and that the balance (invested at 5 per cent) will be sufficient to keep up the repairs on the homestead through the years.

The old homestead at Bethany has an interesting history. It was originally the home of Alexander Campbell's father-in-law and mother-in-law, the Browns. During a visit to the Brown home, Thomas Campbell promised the loan of some books. These were later sent over by his son, Alexander, who at that time met the daughter of the house, Miss Margaret Brown. In March, 1811, they were married here and some years later the Browns gave the property to the young couple as an inducement for them to stay along Buffalo Creek and give up contemplated plans for a removal to Ohio.

In the beginning the house was quite small, but, as was the custom in those days, it was enlarged by additions as needs arose. The largest section was built in 1819 for the purpose of accommodating students and friends. It was called Buffalo Seminary and was the location of Bethany's first postoffice. The new parlor, which is in the smaller part of the great place, was built in 1836. On the walls of this room is the original wall paper which is in excellent condition, and is said to be very valuable.

The old homestead was well built and, if properly cared for, will last for many years to come. The weatherboarding is of oak, the ceilings and side walls are walnut, beautifully tongued and grooved by hand; the nails used in the construction were made by a neighborhood blacksmith from iron brought over the mountains on pack-horses. To fail to care properly for such a building would reflect upon the brotherhood to whom it was given. That the means for such care should be withheld it is difficult to believe. The amount required is not large and can, as has been suggested, be raised by individuals without calling upon churches or church organizations for contributions. The committee headed by Dr. Wells can be trusted to see that proper use is made of such contributions as are received. WORLD CALL will be glad to receive, acknowledge and account for contributions made for this worthy cause.

Revelation

With selfish love I tried to live
Seeking reward or love's return.
I found no joy this love could give;
A greater truth I had to learn.

Then far away on Calvary's hill
I saw a vision that is not lost,
And through the ages living still
A love that does not count the cost!

—S. MORRIS EAMES

The Christian Mission to Moslems

By ROSE WILSON DODD*

Court of a wealthy Moslem home

THE church for centuries failed to share her true message with the Moslem. In the days of Mohammed when he and others were seeking something higher than the idolatry of Arabia in the worship of Allah, the Bible had not yet been translated into Arabic. Mohammed had to get his ideas about Christianity by hearsay. What he saw of it in the monasteries did not attract him. Christianity was known by its divisions and had already become associated with worldly power.

Again in the Middle Ages, the church not only failed the Moslem but became the enemy of Islam in the Crusades. The rift created was so great that Lawrence E. Browne has said in *The Eclipse of Christianity in Asia:* "One cannot help regarding the Crusades as the greatest tragedy in the history of Christianity and the greatest setback to the progress of Christ's kingdom on earth." Christianity again became associated with something other than a spiritual movement. Brave spirits such as Raymond Lull stood out against this tide of hate but they were outnumbered.

Today two-thirds of the Moslem population of the world is living under so-called Christian rulers, which is not conducive to the best feeling.

During the World War the Moslem saw Christians fighting each other. He had been taught to fight for a cause. What reason had he to think that Christians had a faith higher than his own?

What did he find in the Eastern churches to inspire him to change his faith? He saw a formalized religion, the use of images, and practices which were to him superstitious. The people could not share with him a book which they themselves did not read or understand. The Christian community lived under separate laws of its own and never became an integral part of the body politic. It was the object of suspicion, of misunderstanding.

As the world has been more united by communication the Moslem has learned for himself about the life in Christian lands. There he has found indifference to religion, materialism, a social life lacking in restraint. The Moslem as a prohibitionist feels that we Americans let him down when we repealed the Eighteenth Amendment. Christians have become the wine sellers in Moslem lands. The moving picture has made all too real to the Moslem world the moral laxness of our so-called Christian civilization.

Both in past history and in contemporary life we have failed the Moslem. By our own un-Christlike living we have raised, as it were, a smoke screen of misunderstanding between the Moslem and Christ himself.

"But," you will say, "in spite of all this, has not the Christian missionary revealed the message of Christ by word and by life?" Yes, discriminating Moslems have been able to distinguish between the so-called Christian nations and the ambassadors of Christ. We have this tribute from a well-known Moslem writer, Amir Shakib Arslan:

"It has seemed good to many Moslems whenever propagandists of the gospel appear in any corner of the Moslem lands to say, 'This is all machinations for the purpose of colonizing.' I have always been and still am against the idea. The clergymen and the monks, and those who invite to Christianity, who risk their lives for its sake in the farthest lands, despising killing or death from cholera or sleeping sickness, accepting gladly in its cause a rough life and separation from their people and homes and other things that are dear to a man, do not endure all these hardships and do not expose themselves to see these dangers for the sake of worldly aims, but rather for other-worldly purposes purely. They desire, according to their thought, to guide the rest of mankind into the right way.

"Truly I respect these groups of Catholics and Protestants with all respect. I hope that there may be in Islam some to undertake one ten-thousandth of what these undertake of sacrifice in such a cause."

There have not been enough missionaries to Mos-

*Mrs. Dodd served in Turkey with the Near East Relief after the World War. Mr. and Mrs. Dodd are the authors of the current study book, *Mecca and Beyond.*

Bedouin caravan resting

lems. The voice of the secular world has spoken louder than the voice of the missionary. Converts have been few. Results in numbers have been obtained with less effort among other faiths. In lands where both Moslems and those of other faiths are to be found, the efforts of Christian workers have been concentrated on winning adherents from these other faiths. In the Near East work for the Christian population far exceeded that among Moslems.

Our past failures and neglect are a challenge to the church to fulfill the purpose of our Lord when he said: "And other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

What are some of the approaches to Moslems? There have been periods rich in cultural contacts between Christians and Moslems—in Spain during the Omayyad Caliphs, at Damascus (A.D. 601-749), and under the Abbaside Caliphs at Baghdad (749-1258)—times when Christian workmen under Moslem patronage were used as architects and craftsmen and given responsible positions of authority. The art of the Renaissance bears marks of design and workmanship distinctly Moslem in its origin. Was it not through the translations of Aristotle and the Greek classics by Moslems that Greek learning was revived in Europe?

We can be glad today for the bridge of beauty which has joined our two worlds by which rugs and brasses, inlaid furniture, filigree jewelry, silks and India prints, have come into our world. The Taj Mahal as an example of Moslem architecture is known and appreciated throughout the Christian world. Yet how unconscious we may have been that the rugs beneath our feet were the workmanship of tiny hands in Moslem lands.

Perhaps the point where the two faiths come closest is mysticism. The mystic brotherhoods have given an escape from the predominant formalism of Islam. For the Christian who seeks real fellowship with his Moslem brother much common ground will be discovered in searching the writings of Moslem mystics. The life and writings of Al Ghazzali acquaint the Christian with the best Islam has produced, and yet even that best will leave him all too conscious of how far it falls short of the teachings and example of Christ. It is the unsatisfied hunger for God which we find in the finest spirits which Islam has produced that makes us realize the inadequacy of Islam, and constrains us to make known to the Moslem the Christ who is "the way, the truth and the life."

What is the testimony of our missionaries in the Moslem world to the power of Christ to "draw all men unto Him"?

Dr. Rolla E. Hoffman writes from Meshed, Iran:

"People come here from scores of miles—sometimes from three hundred or more—because they have heard of the wonderful American Christian Hospital, where folks are cured of terrible diseases and lovingly nursed. Many come from Afghanistan in spite of the expense and difficulty of crossing the national frontier into a foreign land. There seem to be absolutely no doctors to be seen there.

"Sometimes we are able to relieve them, but unfortunately not always; but our reputation is such that when we tell them there is no cure for their blindness, they sigh and say: 'Well, anyhow, now I know, and shall not spend any more time and money looking for a cure, for if you cannot cure me, no one can, and I know you are folk who do not flatter or tell lies, but you tell the truth.'

"There is no doubt that such is the reputation of all our hospitals in this land. We cannot make folks become Christians, but we have succeeded in convincing them that the Christian way of life is truth, service, knowledge and skill, with love all through. Thousands who are convinced of this still cannot become Christians because of fear of what people would say about them; nor do they go deeper and find the precious privilege of knowing the personal love of Christ (as so many folk in American churches fail to do), falling short of the very best in Christianity while approving of the good. Yet during the past year we had some special services for a week with some twenty-five professions of faith in Meshed, and thirty more in a large village in the mountains, where the nucleus of a new church has been found."

The Rev. William E. Miller writes of a growing Christian church in Teheran, Iran:

"Last year the number of converts from Islam was greater than in any previous year of the history of the church. Nearly one hundred persons (mostly men) made a profession of faith in Christ. And on Christmas morning twenty-eight of these new believers were baptized. I wish you could have been present at that memorable service and had seen that fine body of young men come forward and confess Christ before the congregation which filled the chapel, and kneeling receive the seal of baptism.

"The group was composed of students from our college and from other schools in Teheran, business men, government employees, a doctor, a carpenter and a group of four young men who belong to the staff of our hospital. I suppose this is the largest group of adults which has ever been baptized at one time in Iran. For more than a century your missionaries have been praying and laboring for the conversion of Moslems, and it now looks as though they are really beginning to come."

News and Notes From China

THE situation in China is one which changes so rapidly that it is certain that much of the news as to location of missionaries and the work of schools and hospitals will be out of date whenever published. This is particularly true of any statements which might be made about Nanking or other points in the line of military operations. These facts should be borne in mind in reading the following notes.

Dr. M. Searle Bates writes from Nanking as follows concerning the general situation in China as to crops, business and industry:

"Crops are generally good. Cotton would be sufficient for all the mills on Chinese soil, for the first time. But there is a war, and scarcely one-third of it can hope for use, in the present state of factories and transportation. Some hint of the plight of a Government in a country so grievously damaged, can be gained from the figure of one-fifth the normal revenue on the railways still in Chinese hands. Expenses are slightly over normal. The shortage of commodities is serious in some lines and some regions. Foreign materials and goods were important; factories were mainly in the coast regions, particularly at Shanghai; internal communications are harshly deranged; there are financial stringency and a pervading insecurity that check the possibilities of rally and readjustment. Establishments that have been bombed find it futile to invest great effort and invaluable materials in repair or replacement, because they may be knocked out next week. A promising chemical works got three successive doses, and cannot reasonably think of trying again. The Government is doing a good deal in moving machinery to safer places and in aiding local small industries; but its own funds, transport and personnel are under excessive strain, and it cannot work miracles."

From Chuchow

Women members of the church at Chuchow have been making cotton pads for beds used for wounded soldiers, thus cooperating with the Chinese Women's War Relief Committee of Nanking.

On October 17 Li Hou-fu, Chinese administrative secretary of the mission accompanied by Mrs. Li, visited this station. Mr. Li held conferences with our Christian members and the staff of workers, and encouraged and comforted them with devotional talks.

Pastor Cheo Yu-wan attended the Administrative Committee meeting at Wuhu on October 22-23, to report on the situation in his district. On the way, he had to take refuge in a dugout at Hsia-kuan, where he was directly under the anti-aircraft guns during an air-raid. On the return journey, his train was halted three times by planes appearing.

From Hofei

Miss Wilkinson writes: "The station has been happy to entertain a few guests in spite of the war. They cheered us wonderfully. Dr. Hagman spent a few days and gave the hospital much aid. Mr. Marx and Mr. McCallum also were with us a few days and left us feeling grateful for their advice and encouragement. Mr. Foss of Shanghai was a delightful and very welcome guest. He came to repair the hospital fluoroscope which had been out of repair for four months, and is much needed in caring for wounded soldiers."

The Coe Memorial Girls' School students have cooperated with the Nanking Women's Organizations by making 146 padded (winter) suits, 292 garments in all. The women supplied the money and the girls did the work.

Nantung

The destruction of the Nantung Hospital by bombing on August 17, has resulted in a scattering of the group who were so closely associated in the activities of the institution. Among those who made the supreme sacrifice, were Dr. Ling Keh-chen, the gracious Christian woman who during the more than a year of service on the staff had endeared herself to the hearts of patients and workers; Dr. Wang Tao-wei, another earnest Christian and devoted worker among younger people, (an interne who had previously served as history clerk in the hospital for more than a year), who had a penetrating wound of the skull from a shell fragment, and died from the brain injury a month later; Miss Shen Pei-i, the faithful laboratory technician, crushed to death while at her microscope; Miss Chang Chu-seng, who had just completed the requirements for a graduate nurse in the nursing school of this hospital, and met her death in the surgical ward; and Mrs. Sung Wang-chi, a sewing woman who had some seven years previously been cured of tuberculosis of the spine by a surgical operation in this hospital. She, too, died at her post of duty.

Wuhu

Miss Lawrence was scheduled to fly from Hongkong to Hankow on November 8, and thence travel by Yangtse River steamer to her station at Wuhu.

Miss Schutze is busy in Hankow superintending a language school operated under the auspices of the Seventh Day Adventists, and also teaches some English classes in schools for Chinese.

Dr. Mardie Garrett Smythe (Mrs. Lewis Smythe) after five years of patient struggle for health, is again entering joyfully into professional service. She spends several hours each morning in the Kuling Community Hospital. We rejoice with her.

A Prayer for Ministers

By FRED S. NICHOLS*

WE THANK thee, O God, for the ministers of the Mansions—they who have adventured over the divide to other pasturelands of the soul. Pioneers, frontiersmen, circuit-riders, parish shepherds—these all died in the faith, having seen the promises and greeted them from afar. Whether of ten talents or of one, alike they spoke a "gude word for Jesus Christ." Though gone from the manse to the mansion, it will be good for them to hear they are not forgotten; for they know that apart from us they cannot be made perfect.

WE THANK thee, our Father, for the ministers of the Eventide—they who fellowship with us in a far-spent day. They are the harvesters and seed-sowers of other years. If in their retirement they suffer physical infirmities, ease them as only a great physician can. If they suffer from financial worries, save them from bitterness at our unpardonable neglect. In their reassurance that God does not forget, may they pray that we may be like God. As age calls them in from needy fields, may theirs be the sweet conforting solace that in a gracious resignation they still proclaim the story of good tidings.

WE THANK, thee, O Lord, for ministers of the Meridian—they who still, as in seasons past, are able to toil in whitened fields. Be kind to these, who in mid-stream are caught in violent storms. Bless them in the assurance that Jesus is in their lashed boat; inspire them with an intelligent readjustment that battles contrary winds with hopeful enthusiasm. May their handicap of financial uncertainty be removed by more secure employment. But above all may their accumulated spiritual riches be saved to a church that refuses to scrap such valued investments.

WE THANK thee, our Shepherd, for the ministers of the Morning—they who are in the early hours of a hard but challenging day. The workers about to leave the field are cheered with their radiant presence. Trained in mind, may the gentle dew of a humble kindness be upon their hearts. Prophetic with social idealism, may they walk in leisurely companionship and talk with glowing words to lonely souls on every Emmaus way. With the world as their parish, may they be at home in their own neighborhood. In their heated visions, may a divine patience possess their souls. Tempted to follow alluring by-paths, may their joy be in the Gospel way.

WE THANK thee, Redeemer Father, for the ministers of the Morrow—the youths undiscovered as yet by the church, but coming from the unseen heights. May they be of the best in mind, character and personality; for thy ministry is deserving of the best. May these tarry until they are endowed with power to cast out demons, heal wounds and speak with Pentecostal gift of tongues. And create within our churches and homes such a spirit that these dedications of the best shall be the natural call of God. Amen.

*Christian Minister, Carthage, Illinois.

Dangerous Years—Fruitful Years

(*Continued from page* 9.)

ing the full implications of the last part under number three, above. Does Youth have a definite part in raising and *expending* the money in our church—or only in giving money? It makes a difference in the degree of interest manifested.

5. Does our church make use of its Conference trained adolescents? They attend Conference and then—what? Do they find our church keenly interested in helping them to try out the best plans they have discovered? Or do they run into a fog of indifference or opposition that smothers their inspiration and enthusiasm? Or are they permitted to work out their ideas *alone?* The latter is almost as effective an "extinguisher" of enthusiasm as the former.

6. Are the teachers of our adolescents actively interested in and attending the services of the church? Those who are not happily for the total church program, including worship, can do considerable damage against it—and never speak a word in opposition. An attitude may speak loudly, and what is *not* said carries its own message.

7. Have our young people had a fair chance to know the meaning of worship, prayer, communion and the other aids to a full Christian experience? Or has it been assumed that, someway, they have learned to understand and appreciate all this? Has our church provided the basic understanding upon which an intelligent and continuing loyalty must rest?

8. Is our church taking its full share of responsibility for providing the kind of a community in which adolescents will have some fair chance of continuing through the week the normal Christian growth that is held before them on Sunday as the ideal? Has our church a social conscience?

9. Does our church realize the need for, and value of, recreation for adolescents? Does it make any provision for wholesome play under wholesome conditions?

A church with a planned, well-rounded and effectively handled youth program will find that the "dangerous years" tend to become the "fruitful years."

Dr. G. Edwin Osborne of Enid, Oklahoma, said at the Columbus convention:

"The unique mission of worship is to mediate God to men and women. As a factor in building the church, worship will be considered in that primary sense. When men and women turn aside to pray, when they come into the sanctuary of God where scintillates all the light of sacred story, when they kneel before the sacramental bread and wine, they feel the very heart-throb of the universe, and touch Him out of whose pulsing life it beats. Worship builds the church by doing something for men and women that nothing else can do. It mediates God to them in the wonder of his presence; it introduces them into unique fellowship with their eternal Father; it imparts to them amid life's welter of tragedy and blood the redeeming grace of Christmastide and the triumphant hope of Easterday."

Elders and deacons, First Christian Church, Atlanta, Ga.

The Church Board and the World Task

By C. R. STAUFFER*

EDITORIAL NOTE

With the October issue WORLD CALL announced the beginning of a series of articles on "The Effective Church and the Kingdom."

In the early days of December WORLD CALL has received reports of two church boards which have reached the suggested aim of enlisting every member as a WORLD CALL subscriber.

The first Church Board to report the accomplishment of this purpose was that of First Church, Atlanta, Georgia, with its 67 elders and deacons which is entering upon the regular monthly discussion of "The Effective Church and the Kingdom" articles. The pastor, Dr. C. R. Stauffer, writes on this page of the significance of this achievement.

The second church to report a similar achievement was that at Elkville, Illinois. L. C. Carty is pastor and the church has 17 elders and deacons. We hope to have a picture of this group for our next issue.

WORLD CALL is anxious to have other church boards unanimous in subscribing to and reading this International Magazine for Disciples of Christ. In our Honor Roll reports churches are grouped into 7 classifications: Group A, over 2,100 members; Group B, 1,600-2,100 members; Group C, 1,100-1,600 members; Group D, 700-1,100 members; Group E, 400-700 members; Group F, 200-400 members; Group G, less than 200. The Atlanta church is in Group C; the Elkville board becomes the first in Group G to report unanimous use of WORLD CALL. It is hoped that churches in other groups will be represented in early reports and that we may be able to present pictures from each group of the first boards so reporting.

THE Official Board of the First Christian Church, Atlanta, Georgia, has consistently supported the WORLD CALL Committee of the Woman's Council headed by Mrs. G. W. Harlan. Many of the men have taken the lead in subscribing for their families when approached. For over a year the women have been dreaming of having WORLD CALL go into every home of the church. They said to the Official Board, "We want our board to lead in this matter" and the board has led. Every member of the board is in a home that has WORLD CALL coming into it month by month.

Beginning with the December meeting the board began the discussion of "The Church and the Kingdom" series. This plan has been adopted with great enthusiasm. The men are looking upon WORLD CALL not merely as a woman's magazine but as a journal that brings tidings of the work of kingdom building around the world for every member of the family. They are aware of the challenge to the men of the church to meet the present hour in the work of the church around the world.

We believe that this venture of using WORLD CALL materials in the devotional part of the monthly meetings of the board will not only stimulate more reading of WORLD CALL but will also bring into the meetings a new spirit. It will enrich and enlarge the meetings in the thinking of the men. It will keep pettiness out. It will give the men a far look and inspire them for the task of the local church. It will bring about a cooperation between the men and the women that churches do not always have. It will help the men realize that the program of missions and education in the local church is not merely a woman's affair but the responsibility of both the men and the women leading the youth and the children into a fuller knowledge of the work of kingdom building. We are eagerly anticipating the months that are right ahead and believe they will record the happiest and best meetings of our board that we have ever experienced.

We believe that this plan will help to put the world causes at the heart of the church activities. It will grow the idea that the church itself is a great missionary organization—an idea which does not prevail in the thinking of the average person who is more apt to conceive of missions as an optional matter, a thing tacked on to the program of the church. We believe also that these periods of presentation to the official board will make missions a joy instead of a drudgery as it sometimes is.

We commend this plan to all of our churches. It will exalt the local church by exalting its world-wide mission. It will help men to see the local needs in their relation to the big, challenging world needs. It will give the men of our churches in places of leadership a new sense of the challenge of the present world situation to the church of the hour.

*Dr. Stauffer is pastor of First Christian Church, Atlanta, Georgia. He has recently been elected the 1938 president of the Atlanta Christian Council.

Social Trends

By JAMES A. CRAIN*

Are Britain and France Preparing for a Franco Victory?

For some-time it has been obvious to close observers that unless the Non-Intervention Committee could accomplish substantial results in securing withdrawal of German and Italian intervention in the Spanish civil war, Great Britain and France would sooner or later be compelled to accept a Franco victory as a *fait accompli.* That high British authorities see the handwriting on the wall in Spain is indicated by the recent action of the British Cabinet in agreeing to an exchange of representatives with the Insurgent regime. The Government's explanation to the Labor opposition that these representatives are commercial only and involve no recognition of Franco fools nobody. British statesmen evidently foresee another Italian and German diplomatic victory in the European field and are getting ready to make the best terms they can with the victors.

Commander Stephen King-Hall, whose London news letter service is one of the most informative in the field of European politics, confirms the statement that well-informed British circles expect a Franco victory, though it is not deemed likely until next spring. While it is recognized that the new army which the Loyalists are training may upset all predictions, the fact that Franco has already won in the North, that he is actively preparing for a winter campaign in the South, that an early effort will be made to capture or isolate Madrid, and especially the fact that France now has her internal troubles over the royalist plot to overthrow the government, lends color to the picture. Also nobody believes that Mussolini will withdraw any substantial number of troops from Spain until Franco's victory is in the bag.

What's Back of the Spanish Scene?

British diplomacy is notorious for muddling, but the course pursued during the past two years (to take but a sample) has been especially inept. When Anthony Eden came home to tell the British Cabinet in 1935 that all efforts to dissuade Mussolini from his Ethiopian adventure had failed there was widespread fear that war was the only alternative. Crowds gathered outside number 10 Downing Street and as news bulletins told of the sailing of the Home Fleet for the Mediterranean and of additional troops being dispatched to Gibraltar, Malta, Suez and Egypt, apprehension became very real. Application of sanctions only heightened the crisis. Then suddenly sanctions were called off just when Mussolini seemed about to reach the end of his rope.

The Ethiopian campaign had scarcely ended when war broke out in Spain—a war in which technicians, strategists and troops have been supplied by Italy and Germany, if indeed they did not supply the funds which financed the beginning of the revolt. Time and again it seemed as if Britain and France were about to take drastic action to compel withdrawal of intervention, but as in the Ethiopian crisis, plans backfired at critical moments and nothing was accomplished. The realities of the situation must take into account Britain's military unreadiness, but a succession of incidents that have frustrated the plans of the Foreign Office leads to the suspicion that Tory elements within the British government have sabotaged Eden's policies.

It is possible that conservatives in Britain feared to continue sanctions against Italy because of the possible revolutionary consequences of defeat for Mussolini. It is probably true that the overthrow of Mussolini would result in a period of disorder in Italy and the setting up of a radical government. If there are no evidences of radicalism in Italy it is simply because dissent has been driven underground. Russia supplies the proof that an underground minority can take over the government in a time of confusion.

British Tories have no more stomach for a radical government in Spain than they have for one in Italy. Nor are they enthusiastic about the Anglo-French understanding, being mindful of Franco-German hatred and France's commitments to Russia, Poland, Czechoslovakia and the Little Entente. They would therefore prefer to see London draw closer to Berlin in expectation that in such an event Hitler would gratify his urge for military glory by attacking Czechoslovakia and the Ukraine, realizing his Pan-German dream at the expense of Russia. Thus while Eden labors to maintain the London-Paris axis, his political enemies work for a London-Berlin axis.

Whom Do the Spanish Fear Most?

One element in the predicted victory of Franco is the fact that many moderates who have heretofore supported Barcelona are now reported to be going over to the Insurgents. Among the alleged reasons for this shift is the belief that Franco himself, now that things are coming his way, would like to get from under the thumbs of Hitler and Mussolini and is therefore veering toward a middle course acceptable alike to Spanish bourgeois republicans and to British conservatives. Most significant is the reported statement of an anonymous Spaniard in London, certified to be well-known both within and without Spain, that victory for either side would be a disaster, but that the misfortune of a Franco victory is preferred to that of the Loyalists because moderate opinion in Spain believes that Great Britain and France could be relied upon in that event to step in and prevent Italy from becoming dominant in the Spanish peninsula, while there would be no one to restrain these two powers should the Loyalists win! The same spokesman declares that the people are weary of the war and that if an armistice were to be called it would be difficult to get either army to fight again. There is an element of grim and tragic humor in the fact that the Spanish people, after having lost an estimated million lives in the conflict (from all causes), now have to decide, not whether they will accept Insurgent or Loyalist principles, but whether they shall become the economic vassals of Rome-Berlin or London-Paris. It is the old story of friends who came in to help and stayed to help themselves.

The Anglo-American Trade Treaty?

For some time news dispatches have indicated that a trade agreement between Great Britain and the United States was being negotiated. On Thanksgiving Day the United Press reported that matters had proceeded to the point where settlement of the war debt was being proposed and that Britain would probably resume token payments in December. Trade agreements with friendly nations are in the tradition of the Cordell Hull policy and a treaty with Great Britain such as we concluded two years ago with Canada would doubtless be welcomed in this country. Enthusiasm in American quarters will be dampened by the knowledge that the proposed pact is regarded in London as having more significance politically than commercially. The Ottawa Agreement, which formed a tariff union between Great Britain and the Dominions at the expense of other nations, has not worked as well as was expected, due primarily to the fact that the geographical area included is too small for so ambitious a program. London is said to believe that a tariff union including the British Empire, the United States, the Scandinavian countries, Argentina, and one day—China, in short a commercial league among the so-called democratic nations, will offer a definite challenge to fascism. As one London news commentator puts it, "There are few items of news which would do more to convince Rome, Berlin and Tokyo that the democracies mean business than the signature of an Anglo-American trade agreement."

*Dr. Crain is executive secretary of social education and social action for The United Christian Missionary Society.

The Religions of the World

A Few Pertinent Facts

THE twelve religions of the world which have persisted through a succession of centuries are, in the order of their origin: Animism, Hinduism, Judaism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Christianity, Islam (Mohammedanism) and Sikhism.

Numerically, Christianity has the largest following of any religion, with more than twice as many adherents as Confucianism, the next largest.

The 1937 *World Almanac* gives the following statistics: Christianity, 682 million; Confucianism and Taoism, 351 million (about 43 million of these are Taoists); Hinduism, 230 million; Islam, 209 million (most authorities give 240 million, placing Islam third in the list); Buddhism, 150 million; Animism, 136 million; Shinto, 25 million; Judaism, 15 million. The number of adherents of the three religions not listed by the *World Almanac* are commonly estimated as: Sikhism, 3 million; Jainism, 1 million; Zoroastrianism, one hundred thousand.

Islam is the only religion which started in conscious opposition to Christianity.

Only three of these religions claim to be universal, Islam, Buddhism and Christianity, although the sacred scriptures of Jainism, Judaism and Zoroastrianism state the hope of their becoming universal, an idea definitely dropped in their later history. Islam excludes its women, approximately half its adult followers, from full participation in its privileges and responsibilities.

Four religions are strictly monotheistic: Islam, Sikhism, Judaism and Christianity. Only Christianity presents a deity who actively seeks the redemption of the world and who is represented in human history by a person of the same high moral character and purpose.

Four non-Christian religions claim supernatural birth for their founders: Buddhism, Taoism, Jainism and Zoroastrianism.

All the living religions, except Animism, have sacred scriptures: Hinduism, the *Vedas;* Judaism, *The Law, The Prophets* and *The Sacred Writings;* Shinto, *Ko-ji-ki* (The Records of Ancient Matters) and *Nihon-gi* (The Chronicles of Japan); Zoroastrianism, *Avesta;* Taoism, *Tao-Teh-King* (The Canon of Reason and Virtue); Jainism, the *Angas;* Buddhism, *Tripitaka* (Three Baskets); Confucianism, *The Five Classics,* and *The Four Books;* Christianity, the *Bible;* Islam, the *Koran;* Sikhism, the *Granth.*

All these religions report some miraculous happenings of religious import in connection with the life of the founders.

Seven religions have teachings approximating the *Golden Rule* as precepts of right relations with others. Hinduism: "Do naught to others which, if done to thee, Would cause thee pain: this is the sum of duty." Buddhism: "In five ways should a clansman minister to his friends and familiars . . . . by treating them as he treats himself." Confucianism: "What you do not want done to yourself, do not do unto others." Taoism: "To those who are good to me, I am good; and to those who are not good to me, I am also good. And thus all get to be good." Zoroastrianism: "That nature only is good when it shall not do unto another whatever is not good for its own self." Judaism: "Whatsoever thou wouldest that men should not do unto thee, do not do that to them." Christianity: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." There is a like precept in Greek philosophy: "Do not do to others what you would not wish to suffer yourself." (Isocrates.)

All the living religions hold some belief concerning a future life, though they differ widely as to its character and even concerning its desirability.

R. E. Hume, in summing up the essential features of Christianity which are not paralleled among all the religions of the world, states three distinctive characteristics in terms of the Christian belief concerning God: (1) In God there is something eternal (God as the creator and *universal, loving Father*); (2) In God there is something historic (the *incarnation* of God in *the Son, Jesus Christ*); (3) In God there is something progressive (the *continuing, available, transforming presence,* known as *"The Holy Spirit"*). These, says Dr. Hume, represent the finest aspirations of the religions of the world, and constitute a prophetic fulfilment of the religious history of the world.

For the information on this page the compiler has drawn very largely from "The World's Living Religions," by R. E. Hume, to which volume grateful acknowledgment is given.

Current Mission Study Materials

January to June, 1938

For Adults

THE WORLD IS ONE—II. *Keepers of Altar Fires,* study packet for adult missionary groups, 50 cents. Source material for talks and discussions, dramatizations and other material. Two sessions on The Moslem World; four sessions on other religions.

WHAT IS THIS MOSLEM WORLD, by Charles R. Watson. Cloth, $1.00; paper, 60 cents. Adult study and reading book; an authoritative and sympathetic interpretation of Moslem life and thought.

MECCA AND BEYOND, by Edward M. and Rose Wilson Dodd. Cloth, $1.00; paper, 50 cents. The Moslem World surveyed country by country. For study and general reading.

THE CHRISTIAN APPROACH TO MOSLEMS, by T. H. P. Sailer, 25 cents. Leaders' course to be used with either or both of the above books.

THE WORLD'S GREAT RELIGIONS, discussion outlines and packet for general adult study groups, 15 cents. For Sunday school classes, men's groups, etc.

THE MISSIONARY REVIEW OF THE WORLD, special Moslem number (October, 1937), 25 cents. Valuable articles, factual information and pictures.

WORLD CALL, containing monthly devotional and program suggestions and articles on current program themes. $1.25 per year.

WALL MAP OF THE MOSLEM WORLD, 30 x 46 inches, 60 cents.

OUTLINE MAPS OF THE MOSLEM WORLD, 28 x 32 inches, 25 cents; 8½ x 11 inches, 25 cents per dozen.

FUN AND FESTIVAL FROM MOSLEM LANDS, by Catherine Miller Baum, 25 cents. Suggestions for programs and social hours.

PLAYS:

Kasim, 25 cents. Portrays modern life in Iran; 5 m., 5 w.; 1 hour.

Tara Finds the Door to Happiness, 25 cents. Life of Moslem women and girls in India; 2 w., 7 g., 2 b., 30 minutes.

New Ways in Old Egypt, 5 cents. Included in adult packet, *Keepers of Altar Fires.* 2 w., 3 m., 1 g., 1 small child; 30 minutes.

Zahia, 3 cents. Dialogue between Moslem bride and a schoolmate; 8 minutes. Woman's Missionary Society, United Lutheran Church, 723 Muhlenberg Bldg., Philadelphia.

Fatima's Pilgrimage, 2 cents. Two women tell of visit to Mecca; 10 minutes. Woman's Missionary Society, United Lutheran Church.

Islam, 15 cents. Seven brief scenes depicting origin and beliefs of Islam, and comparative appeals of Islam and Christianity. 17 characters (doubles may be used); 30 to 45 minutes. Woman's Foreign Missionary Society, M. E. Church, 581 Boylston St., Boston.

An Arab Consults a Missionary Doctor, monologue giving reaction of an Arab to the Christian message. Easily dramatized for 5 m., 1 g. September, 1937, *The Missionary Review of the World.*

Living Religions, 5 cents. Included in adult packet, *Keepers of Altar Fires.* Group of students discuss the world's living religions. 7 characters, 3 or 4 preferably men; 25 minutes.

MOTION PICTURE, *The Moslem World,* three reels (16 millimeter), for rent by Harmon Foundation, 140 Nassau St., New York. $3.75 for series; $1.25 per reel.

BOOKS FOR REFERENCE:

Christendom and Islam, by W. Wilson Cash, $2.00.

The People of the Mosque, by L. Bevan Jones, $2.00.

The Young Moslem Looks at Life, by Murray T. Titus, cloth, $1.00; paper, 60 cents.

Moslem Women Enter a New World, by Ruth Woodsmall, $3.00.

Moslem Editors Say, compiled by H. B. Young, 25 cents.

The World's Living Religions, by R. E. Hume, $1.75.

Out of Their Own Mouths, by O. M. Buck, 50 cents.

Living Religions and Modern Thought, by A. G. Widgery, $2.50.

This Believing World, by Lewis Browne, $1.00.

The Faiths of Mankind, by E. D. Soper, $1.25.

(For other reference and reading books, see 1937-38 *Missionary Reading List,* free upon request.)

For Seniors and Young People

UNDER ALL—THE LAND, the rural study and program packet for young people and seniors, 50 cents. This packet presents rural conditions, problems and achievements, and suggests definite projects and activities by which rural and urban young people may discover needs and work together constructively to meet them. Detailed description of how the material may be adapted for various uses is given in leaflets for adult leaders, presidents and officers of Christian Endeavor societies, and other groups. There are no Program Guides.

HIGHLAND HERITAGE, by Edwin E. White. Cloth, $1.00; paper, 60 cents. While not of particular value as a supplement to the above packet (since it deals only with the Southern Mountains) this book will be useful in schools of missions and other special study groups. Groups using it as a study book should have also *Rural America Challenges Christian Youth,* the leaders' guide, 25 cents.

THE BIBLE AND RURAL LIFE, by Ross J. Griffeth, 75 cents. A very interesting description of rural life in ancient and modern Palestine, and the message of the Bible for rural life today.

CHRIST OF THE COUNTRYSIDE, by Malcolm Dana, $1.00. An interesting study of the significance of the country in the teaching and ministry of Jesus. Helpful source of worship material.

WORLD CALL pages for young people during the course of the study will give very helpful suggestions and plans, as well as some source material. Monthly, $1.25 per year.

FRONT RANK issues for June 19 and June 26, 1938, will carry a two-session unit on rural life. Weekly, $1.25 per year.

THE MISSIONARY REVIEW OF THE WORLD, special Rural Life number, June, 1937, contains articles, statistics, pictures, charts and maps which will be helpful. 25 cents.

For Intermediates

THREE MISSIONARY VOLUMES for intermediates: "Pioneering with Jesus on World Trails," "New Friends in America" and "Present Day Pioneers Around the World." Single copies, 50 cents; three copies of any one volume, $1.00. Groups will find it much more convenient to have three copies.

THREE PACKETS OF SUPPLEMENTARY MATERIAL are very important for current source material and for the information which they contain on the Young People's World Friendship Project. 10 cents each. Be sure, in ordering, to state which volume the packet is meant to supplement.

For Children

Since the time schedule for the children's home mission study is from October to April, and the foreign mission study from April to October of each year, this age group in our churches and church schools are still studying our home theme —"The Church in Rural America." The materials available for this study were given in the July issue of WORLD CALL.

The foreign mission study for children, beginning next April, will be on the theme of "World Peace." The program materials and helps for this study will include the following:

JUNIOR WORLD, "King's Builders" section (first issue of each month), regular missionary unit of study on "World Peace," March 6 and April 3 issues of *Junior World,* with supplementary material in intervening issues. Weekly, 75 cents per year.

CHILDREN'S SPECIAL PACKET, centering on our work in China and Japan, 25 cents. Projects, stories and informational material for Primary and Junior children.

SHIP EAST—SHIP WEST, by Elizabeth M. Lobingier. Cloth, $1.00; paper, 50 cents. A reading and source book for Primary children on world peace.

A PRIMARY TEACHER'S GUIDE ON WORLD PEACE, by Elizabeth M. Lobingier. Paper, 25 cents. A teacher's guide for a study based on *Ship East—Ship West.*

BROKEN GUNS, by Eleanor H. Brainard. Cloth, $1.00; paper, 50 cents. A reading and source book for Juniors on world peace.

A JUNIOR TEACHER'S GUIDE ON WORLD PEACE, by Imogene M. McPherson. Paper, 25 cents. A teacher's guide for a study based on *Broken Guns.*

WORLD CALL, carrying monthly helps for leaders of juniors. $1.25 per year.

All materials on this page may be ordered from The United Christian Missionary Society, Missions Bldg., Indianapolis, Indiana, unless otherwise indicated.

An Acadian Country Church

By W. R. HOLDER*

SIX years ago John Newman, our veteran French preacher, left the older churches to younger men and moved to Kinder, Louisiana, in the northeastern section of our French field, that he might serve the churches at Kinder and Mamou and pioneer new preaching points to the east. Newman went to the task with his characteristic zeal and singleness of purpose.

One of the several opportunities that soon opened to him was at Swallow which lies about twenty miles northeast of Kinder. It is a densely populated rural French community. The people are share croppers and seasonal laborers, and nearly all are French. The proportion of illiteracy is high. Many understand English but French is the language of the people. It is a common thing for those over forty to speak both French and English and read neither. When Newman began to preach in the homes of Swallow there was not a church within five miles. The people are limited to the community by lack of transportation. They are earnest, home-loving folk, hungry for the better things of life but destitute of the means essential to its satisfaction. Newman is one of them and loves them. He has proved that love in sacrificial service. Mr. Newman began to preach the gospel with simplicity and power in the homes that were open to him, and he is a real gospel preacher. He served an entire community and preached the beauty, joy and love of Christ in a way that was new to most of them. In due time he began to baptize those who were ready to accept Christ as Savior and Lord. They saw in their preacher something of the gospel he preached. When slandered and persecuted he could say kind things and be generous and forgiving. His two hundred and ten pounds of virile manhood made his moderation all the more impressive. In his earlier ministry Newman held several debates and managed to keep sweet most of the time. He now believes that public debates among Protestants are unprofitable, and he is committed to cooperation in service and the brotherly sharing of convictions as seekers of the better way.

So the Swallow folk believe in the man who helps the needy, comforts the sorrowing, preaches and practices the gospel of love. A memory of Swallow will long abide with me. After a service in a home we drove to a poor home at ten o'clock on a cold night. The mother and wife was very sick. Mr. Newman, John Manning and I stood in the flickering light by the bedside and sang, "Dieu prendra soin de vous" (God Will Take Care of You) and had prayer. A feeble voice bade us good-night in French and an expression of sweet content came over the wan face as we retired.

It is not surprising that they should want to build a house for Newman to preach in. They had willing hands, but no money for such a building. Over in Jennings stood a little chapel which was no longer in use because the Society did not believe in competition between groups that ought to be united. What was more becoming than to take this building and erect it in a church-less community. The division of home missions of The United Christian Missionary Society thus helped with materials and the hauling expense, and a happy people did the work.

*National director of church maintenance of The United Christian Missionary Society.

John Newman (left) and John Manning in front of Swallow Chapel in process of construction

At the time of my visit to Swallow in November, the little chapel was nearing completion. Work had been delayed by the rush of the harvest season in rice, sugar cane and cotton, but was soon to be resumed. Doors, windows, benches and a stove were ready to be placed. The preacher is impatient to get into the building, spread the Table and preach the Word; the people equally anxious to have a church of their own where they can gather with their families and neighbors to hear the man they love preach Christ in their own tongue. Elders, deacons and deaconesses are being chosen and will be instructed and set apart to fulfill their High Calling in a needy field that has been long neglected.

And so the planted Word brings forth again its harvest of souls rejoicing in love towards God and man.

The Moslem Fast

By Ann Mullin

THE Moslem's annual month of fasting, Ramadan, has ended. During the month Mohammedans do not eat, drink, smoke or chew anything after two or three in the morning until sundown, which, at this time of the year is about six o'clock. They say that fasting and refraining from drinking is not so difficult during the winter as it is when the month, which varies as to time, comes during the hot weather.

Children at the age of seven are supposed to begin fasting. It is the custom to give a feast in their honor just before their first fast begins.

I found several Mohammedan women feeling quite miserable because of lack of sleep and of food and water at the proper time. It is the custom to read the Koran after the meal at two o'clock in the morning.

Great rejoicing characterized the celebration of Id, the termination of the month of fasting. The appearance of the new moon was anxiously looked for, as on this depended the end of the fast. It was seen shortly after sunset and all good Moslems partook of some food, thus signifying that Ramadan had come to an end.

Next day there was feasting, visiting and wearing of new clothing. A Mohammedan bai remarked to me "All Moslems will wear new clothing on Id. Poor people will get cloth at two annas a yard. wealthy ones will pay five rupees a yard. The tailors are busy now." We saw people dressed in their gayest attire on the streets. It was a very colorful scene. A Mohammedan woman told me that all the men would assemble at a place outside the city for worship as there is no mosque in Damoh large enough to accommodate such a crowd. Yes, only the men and boys would worship together. As usual, the women would have their prayers at their own homes. They are not allowed to enter the mosques or other places of worship.

Damoh, India.

College Happenings

Illinois Disciples Foundation
Champaign, Illinois

THE lives of a large percentage of students attending the University of Illinois are being touched quite definitely by the various religious bodies having foundations near the campus. The Disciples Foundation is the third largest of the Protestant groups and is housed in the University Place Christian Church with a full-time secretary and student assistants chosen from year to year. Plans for the present year's activities were begun with the appointment of officers last spring, and active work inaugurated at the annual retreat which is held each year just previous to the opening of the fall term of school. The fall schedule has been unusually active with the "Friendly Council" which meets twice a month with the pastor for the planning of activities; the "Candletip" suppers on each Sunday evening at 5:30 followed by the "Student Forum"; weekly social activities, as well as lectures of various kinds, dramatics, musical programs and banquets of certain classes.

Christian College
Columbia, Missouri

Outstanding personalities have been recent visitors at Christian College. Dr. Sherwood Eddy, well-known lecturer and world traveler, spoke at a chapel program on his experiences in Spain last summer, and in the evening lectured on "Europe Today" before the students and townspeople. Miss Jeannette Rankin, first woman elected to Congress, and the only Congresswoman at the time the United States entered the World War, advocated international peace in her talk at the college recently. Miss Rankin voted against the United States entering the war.

Kansas Bible College
Lawrence, Kansas

The Youth Forum, which meets every Sunday evening at the church, has had a varied and profitable series of programs this autumn. The first two programs were given entirely by students. At other programs, Professor Bert Nash spoke on "How to Study"; Russell Carter, religious director at Haskell Institute, told of the work of that institution; C. E. Birch, superintendent of the Lawrence schools, president of the church board, and treasurer of the college, addressed the group; the Negro young people of the Ninth Street Baptist Church participated in the program; Professor Allen Crafton, just previous to Armistice Day, reviewed the anti-war plays of recent years; and one evening was given to the study of the great hymns of the church.

The University Class is taught by Mrs. Harold G. Barr.

Kappa Beta, the organization of Christian Church women at the University, has been very active this fall. Twice a month meetings are held at which time topics of vital interest and help to young women are discussed and studied.

Bethany College
Bethany, West Virginia

Bethany College is carrying on an active program among the students and faculty in preparation for the centennial year of the college, which will be in 1940. Committees of the faculty have been formed to arrange for the celebration of the founding of the institution by Alexander Campbell, and college buildings and facilities are under reconstruction. Recently the corridor was resurfaced, and beneath were placed several new classrooms and the college dispensary. The new Rine Athletic Field is rapidly approaching completion on the property purchased last spring.

Seven women students of Bethany College took part in the regional conference of the Student Christian Movement recently held at West Virginia University at Morgantown where plans were formulated concerning the local region's part in the conference which will take place during the Christmas holidays. Bethany College is a member of the local conference.

John Erskine of Uhrichsville, Ohio, and Gerald Patterson, Wheeling, West Virginia, officers of the International Relations Club, attended the national convention of the organization recently held at the University of Toledo. At the convention they were in charge of discussion groups. Mr. Patterson is president of the Bethany chapter which is dealing with the subject of relations in the Orient.

Part of the group of children of missionaries and representatives of other nationalities in Eureka College

Towering oaks surround "Old Main," Administration building, Drake University, Des Moines, Iowa

The establishment of the Minnie B. Schaeffer fund, for the aid of worthy college students at Bethany College, has been announced by W. S. Wilkin, chairman of the board of trustees. Approximately $5,000 has been received for this fund from the bequest of Miss Minnie B. Schaeffer of Mt. Vernon, Ohio. It is expected that more will be available for this fund at a later date. The purpose of this fund, according to the wishes of the donor, will be to aid students of academic ability and high character qualifications.

Lynchburg College
Lynchburg, Virginia

The Lynchburg College Touring Choir, a group of sixteen members, is selected from the regular college chorus of forty voices, both of which are under the direction of Mrs. Carolyn H. Harrington. The group makes many appearances before civic organizations and churches throughout the Lynchburg area, as well as in the city itself. Last season they made a tour which took them to Hagerstown, Maryland, Washington, D. C. and many other points in the state. A similar tour is being arranged. The choir's contribution to the worship programs of the chapel services has been distinctly helpful.

Dr. Alexander Paul, Oriental secretary of The United Christian Missionary Society, was a recent visitor on the Lynchburg campus where he was enthusiastically received by both students and townspeople. Dr. Paul returned from the Orient a few months ago and his intimate knowledge and insight of world affairs made his addresses and conferences very interesting and profitable. Dr. Montgomery entertained the ministers of the city of Lynchburg in Dr. Paul's honor.

Hiram College
Hiram, Ohio

The Y. M. C. A. and Y. W. C. A. groups of Hiram College are cooperating in the national meeting of the Student Christian Association to be held in Oxford, Ohio, December 26 to January 1.

Professor Elbert H. Clarke recently concluded a series of stimulating talks before the College Class, a student dis-

cussion group which meets each Sunday evening. His general subject was, "Traditional Religion and Modern Science." Topics in Dr. Clarke's series included the following: "Does Science Explain Everything?" "Does Theology Explain Everything?" "What Is Fundamental in the Christian Religion?" and "Can a Scientific Man Be a Religious Man?" Miss Virginia Munro, Chicago, is president of this student directed group which has an average attendance of seventy men and women.

Recent visitors on the Hiram campus were Dr. Emory Ross, former missionary to Africa; Dr. Herbert Smith, principal of the Fieldston School, New York; Dr. J. Carson Ryan, president of Progressive Education Association; Dr. Frederick M. Davenport, chairman of the Institute of Public Affairs; and Benjamin Rand, North Tonawanda, New York.

By error, the names in the following item were incorrectly reported in an earlier issue. "Through the generosity of Mrs. James Thompson Robison, Hiram College received framed photographs of her father-in-law, John Peter Robison, and his friend, James A. Garfield. Dr. Robison was one of the founders of the Mentor Church."

Freshmen receiving the Miner Lee Bates scholarships this year were: Jack Corey, Indianapolis, Indiana; Rexford Taylor, LeRoy, New York; and Richard Dustin, Ravenna, Ohio. Lawrence McGaughey, Canton, and Donald Edwards, Lakewood, both members of the junior class, also hold these scholarships. The Bates scholarships are four-year grants founded in memory of the late President Bates. They are granted to boys who have distinguished themselves not only academically, but in leadership in other fields.

Grants from the Wharton Fund, established jointly by the Foreign Christian Missionary Society and Hiram College, in memory of G. L. Wharton for the assistance of children of missionaries among the Disciples of Christ, were awarded to Kenneth Saum, Saginaw, Michigan, Betty Cline, Hiram sophomore and Betty Ross, New York City, freshman. Allan Johnston of Buffalo, New York, junior, received a grant from the Parmly Fund, established by Marion A. Parmly for students training for the Christian ministry.

The lecture course for the 1937-38 season at Hiram College includes the following events: The Old Harp Singers of Nashville, Tennessee; the Siberian Singers; Paul Engel, poet; Whiting Williams, writer and lecturer on labor and industry; and Dr. Frank Darvall, lecturer on public and international affairs.

Drake University

Des Moines, Iowa

A set of Deacon chimes, valued at from $7,000 to $8,000 has been given to the University Church of Christ, Des Moines, Iowa, and to Drake University. The chimes will be installed in the tower of the University Church and by means of a specially constructed master clock, included in the gift, will ring at regular intervals throughout the day. The chimes will be used for church services and other occasions at the church, and special events at the college. The unannounced donor of the chimes will be named at the dedication ceremonies which will take place in the near future.

Another gift comes to the college from Edgar R. Harlan, Drake law school graduate and former curator of the historical department of the State of Iowa. Mr. Harlan has presented 1,500 volumes from his private library, among which is one book edited in 1690. Publication dates of several other books are as early as 1715. Represented among the collection are Indian historical volumes; early pioneer source material; many old and rare books; first editions of old English authors and a Knight edition of Shakespeare. The collection will be called the Edgar R. Harlan collection.

Opening of the Cowles Library which was originally scheduled for the month of December, has been postponed to February 15, 1938.

The itinerary for the southern debate tour began on December 6, and will include twelve schools, covering 3,200 miles, according to a recent announcement made by Jerome Smith, debate coach.

Texas Christian University

Brite College of the Bible

Fort Worth, Texas

The Brite College of the Bible Association is again sponsoring a sermon contest for the ministerial students. The ten best sermons will be published in book form early in the second semester. The contest was held for the first time last year. Floyd Leggett, Fort Worth junior, is president of the Association.

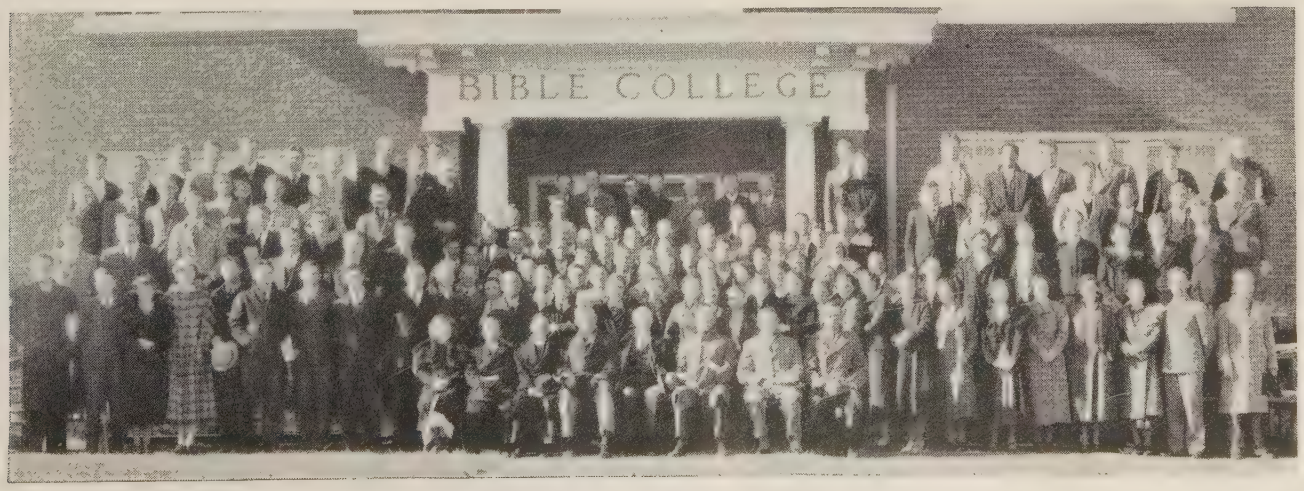
Texas Christian's enrollment for the first semester of 1937-38 is 1,062 in the regular day classes, and 527 in the evening college. This is the highest figure since 1929.

A weekly radio program is being offered on "T. C. U. Personalities." Members of the faculty, board of trustees and prominent alumni are being used as the subjects.

Drury College

Springfield, Missouri

"Christian Youth on the Campus" was the theme of the second annual Institute of Christian Statesmanship, held recently at Drury College. The major portion of the time was given to the discussion of eight topics by small groups. The Institute was almost entirely set up and directed by students. Such statements from the findings indicate that these young people came to grips definitely with present-day problems: "In all the campus organizations, we must be mindful that we as Christians are responsible for keeping the standards on a Christian basis." "The politics of the campus will eventually become the politics of the nation"; "The conception of Democracy on the campus implies that students and faculty and others act upon the assumption of the worth of each individual." "Christian leaders are concerned with cheating on exams, drinking, gambling, church attendance, coordinating religious and social activities, and the religious attitudes of students."



Bible College group at Phillips University, Enid, Oklahoma

Members of the Rochdale Cooperative House, founded and sponsored by the Michigan Christian Foundation, University of Michigan, Ann Arbor

The College of the Bible

Lexington, Kentucky

The College of the Bible is making a distinctive contribution to the churches of Kentucky through its service of ministers. Regular reports are made by the student ministers to the director of student service and placement, and frequent conferences are held relative to the work in churches and means of making the student ministers' efforts more effective. A recent check of the records of the college indicates that there are 40 student ministers serving 64 churches with a total membership of more than 11,000. A number of the churches have full-time preaching.

Several students of the college and at least one faculty member will attend a national conference of seminary students which will be held at Oxford, Ohio, during the Christmas holidays.

Dr. Alexander Paul, Oriental secretary of The United Christian Missionary Society, was a recent visitor to the College of the Bible. Dr. Paul returned from the Orient a few months ago, and brought to the group first-hand information concerning world affairs.

Eureka College

Eureka, Illinois

Speakers at the Eureka College chapel services in November included C. C. Carpenter, minister of the Central Christian Church, Peoria; Dr. Paul Slater, medical missionary to China; H. Wakelin Coxill, general secretary of the Congo Protestant Council; and Dr. Alexander Paul, for many years missionary in China, and now Oriental secretary of The United Christian Missionary Society.

The Campus Class, under the leadership of President Raymond McLain and Miss Dorothy Powell, had charge of a vesper service on peace on the Sunday following Armistice Day. The Chapel Choir assisted. Willard Wakefield, a sophomore, wrote the meditation. The Campus Class has organized an informal reading group which comes as an outgrowth of a need for leisure reading.

Eight nationalities are represented by faculty members and students of Eureka College. Several of these are sons and daughters of missionaries who are former students of Eureka College. Five Negro students from Jarvis Christian College, Hawkins, Texas, and from Southern Christian Institute, Edwards, Mississippi, are attending Eureka this year, four of them being seniors and one a sophomore.

Chapman College

Los Angeles, California

Chapman College is carrying on an effective student work program under the direction of Miss Bertha Munro. The program is becoming a vital part of the educational program of each student as well as proving helpful in caring for individual expenses. Practically all of the work on the campus is done by students who are earning at least part of their college expense. While a number of students are preparing meals and washing the dishes, others are taking care of the buildings and grounds. Also practically all of the office work is done by students, and much of the detail work of the professors, as well as cataloging and book

Track Meet at Bethany College, Bethany, West Virginia

binding in the library by students especially prepared for the task.

The National Youth Administration government aid is also a part of the program and students are placed in many worth-while projects such as leaders of boys' and girls' groups, Y. M. C. A. work, survey and clinic work among Negroes, playground supervision, and like tasks. Sixty-nine students are earning part of their expenses.

The Bible College of Missouri

Columbia, Missouri

One of the most significant steps taken in extra-curricular activities on the campus of the University of Missouri last year was the organization of a series of Fireside Talks in the sororities under the direction of the Women's Pan-Hellenic Council.

Out of a faculty of approximately 400 members in the University, fourteen were selected by these groups to direct their discussions. Each of the fourteen was invited to come to a sorority house once a month for dinner and conduct an informal discussion after dinner on a topic of cultural interest. Last year the dean of the Bible College was included in the list of speakers, and this year both Dean Agee and Professor Hearn were invited.

There has been a definite development in this type of discussion during the year on the campus. Several fraternities have recently invited faculty members to conduct similar discussions and there is a decided tendency toward making religion a prominent subject for discussion.

An experiment was carried on this fall by the faculty in conducting a community school of religion at Moberly, Missouri, about thirty-five miles from Columbia. Members of the faculty drove to Moberly on six successive Tuesday evenings and gave two lectures each, a total of forty-eight lectures for the period. These included: Life and Literature of the New Testament, Dean Carl Agee; Life and Literature of the Old Testament, Dr. Isadore Keyfitz; Comparative Religion, Prof. Walter A. Hearn; Development of Personality, Prof. William S. Minor.

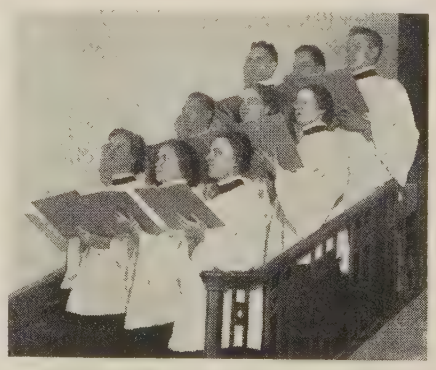
The movement was sponsored cooperatively by the Protestant churches of the community with Dr. Allen Duncan, pastor of the Presbyterian Church as chairman of the committee on arrangements. There were more than three hundred students enrolled in the school, including a few Catholics and a few Jews. The school was organized so that each person could elect two courses, and the faculty has been urged to conduct a school again next year for the benefit of students who desire to take other courses.

Atlantic Christian College

Wilson, North Carolina

Kirby Page, noted lecturer, author and social worker, was the guest of the college for addresses and conferences on December 2. Mr. Page is touring the south, visiting colleges, and Atlantic Christian is fortunate to have been included in his visitation. Although a Disciple minister, Mr. Page has given himself to broader fields of service and is widely known for his extensive knowledge of and experience with world affairs and social problems.

The Glee Club and College Choir under the direction of Professor Fontaine, furnished music at the recent North Carolina State Convention held at Goldsboro. Atlantic Christian students participated in the youth features of the convention



Butler University's Madrigal club of the college of religion is busy presenting programs before churches and organizations throughout the state. Donald C. Gilley, a member of the college of religion faculty, is director of the club.

and faculty members appeared on the program.

During the month of November, Wednesday evening services of the Christian Church of Wilson were in charge of the Ministerial Club of the college. This proved of practical experience to those studying for the ministry, and of benefit to the audience through discussion of vital questions of the present day.

At a meeting of the Board of Trustees together with some of the pastors of the state which was held during the state convention at Goldsboro, a special effort was launched to secure $30,000 to erect a new chapel for Atlantic Christian. During recent weeks the effort has been under way with almost unanimous support from many friends who feel this urgent need, and it is the sincere hope of the College that its friends all over the state will rally to this worthwhile undertaking.

Tea time in the parlors of Jones Hall, William Woods College, Fulton, Missouri

Transylvania College
Lexington, Kentucky

More than five hundred students are enrolled in Transylvania College for the first semester of the academic year. The total is the highest that has been established in recent history.

The musical season of the college is getting under way with prospects of a very successful one. The first formal concert of the symphony orchestra was given on October 20 before a large and enthusiastic audience. The orchestra is under the direction of Jack Bryden, newly appointed acting head of the department of music. Five more formal concerts will be given this year. The Philharmonic Band is scheduled for six appearances. An A Cappella Choir is being trained for church appearances this coming winter and spring under the leadership of Dr. E. W. Delcamp.

Transylvania's daily radio programs through station WLAP began recently and will continue for the rest of the year. Seborn Wilhoit is the director of the programs.

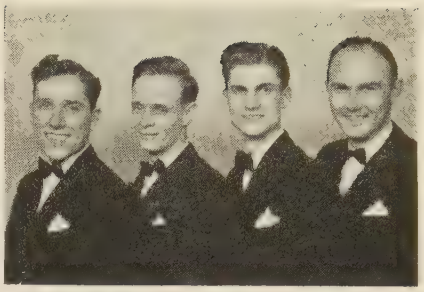
Dr. Arthur Braden, for the past eight years president of Transylvania College and The College of the Bible, recently resigned the presidency to accept the pastorate of the First Christian Church, Los Angeles, California. Before coming to Lexington to assume the presidency of the colleges, Dr. Braden was president of Chapman College, and previous to that time had been president of Keuka College, Keuka Park, New York, and dean of the Kansas Bible College, Lawrence, Kansas. He had also held a number of pastorates in the brotherhood. Dr. Braden holds a prominent place in educational circles, and it is with deep regret that he is leaving active service in this plase of our brotherhood life.

Student Work

THE National Student Assembly as an integral part of the program of the Christian Associations for the next two-year period, will be held at Miami University and Western College, Oxford, Ohio, December 27, 1937, through the evening of January 1, 1938. This is a delegate assembly and will be divided into eleven commissions, a theological section and an alumni section. The commissions will deal with The Student and Campus Life; The Student as a Citizen; New Relationships of Men, Women, and Family; The Church in the World Today; Strategic Vocational Opportunities; Economics and Labor; Students and the Christian Faith; Students and the Educational System; and Students and Agriculture. Miss Lura E. Aspinwall, national director of student work, will serve as co-chairman of the commission on The Church in the World Today, and Dr. Edwin A. Elliott, Fort Worth, Texas, will serve as resource person on the commission dealing with Economics and Labor.

E. K. Higdon, former Disciple missionary to the Philippine Islands, and now serving the International Missionary Council, will spend the time from January 15 to February 15 visiting student centers where he will address assemblies and convocations and conduct conferences and forums for various campus groups. Mr. Higdon is thoroughly acquainted with political, economic, sociological and religious affairs in the Orient, and has had a broad experience in work with students.

Miss Aspinwall has recently visited the following student centers: Indiana State Teachers College, Terre Haute, Indiana; Ball State Teachers College, Muncie, Indiana; Purdue University, LaFayette, Indiana; Eastern Kentucky State Teachers College, Richmond, Kentucky; Murray State Teachers College, Murray, Kentucky; and Ohio University, Athens, Ohio.



College of the Bible Male Quartet, Lexington, Kentucky

Left to right, Dallas Gladson, of Los Angeles; Ronald Scriven of South Wales, British Isles; Harry L. Owens, Chariton, Iowa; George A. Jacobs, Ostrander, Ohio

At the University of Chicago there has recently been organized an Interchurch Council, the purpose of which is, "To serve the students of the University in the name of the churches; to establish closer ties between the churches and ministers; to render more articulate in the University the opportunities and functions of the church in modern life; to cooperate in the religious activities of the campus." The Disciples Divinity House is supporting the work to the extent of a scholarship for the support of a graduate theological student, Lloyd Channels, who will work among Disciple students. Dr. E. S. Ames, dean of the Divinity House, is vice-president of the organization. Miss Lura Aspinwall, national director of student work, is a member of the Council.

The planning committee for the 1938 Student Work Seminar met in Chicago at the Gladstone Hotel, December 20. Members of the committee are: Raymond Aylsworth, chairman, H. L. Pickerill, Sterling Brown, Paul E. Becker, Jason Cowan, W. C. Bower, Lacey Leftwich, and Miss Lura E. Aspinwall.

The Disciples Divinity House, Chicago, Illinois, was filled to capacity during the Quarter just completed

Station UCMS Broadcasting

PROFESSOR ROSS J. GRIFFETH of the College of Religion, Butler University, was one of the speakers at the annual meeting of The Christian Rural Fellowship, New York City, December 17-18. Professor Griffeth is the chairman of the Rural Church Commission of the Disciples of Christ.

Miss Florence Martin, Ohio state chairman of children's work, was in a serious automobile accident recently. Miss Martin will be unable to resume her duties for some time. She is at her home in Dayton, Ohio.

On January 12, 1938, Mr. and Mrs. David R. Watts and son Oliver, will sail from New York to take up work again in the Belgian Congo. They have been in this country for the past year on furlough.

Miss Georgia Bateman will also be sailing on the same ship, SS. "Aquitania," to return to Africa following a furlough in the United States.

We regret to learn of the death of the father of John Manning, one of our workers among the French Acadians. Mr. Manning passed away on December 2 at Lake Charles, Louisiana.

Paul DeF. Mortimore, pastor at Pocatello, Idaho, recently baptized two Japanese young men in the Pocatello Church, one of our home mission churches. The young men are active in the work of the church, and are members of the choir. Mr. Mortimore has secured Christian literature in the Japanese language for use among non-English speaking Japanese in that community.

The Nantung Government Medical College and Hospital has been moved to Yangchow, according to a letter written by Miss Mary Wang, supervisor of the operating room at Nantung. Many of the hospital staff have been employed at Kuling. Miss Ling, the social worker has gone to the Wuhu General Hospital for maintenance and at half salary. Elizabeth Burch O'Hanlon has gone to Wuhu also. The administrative committee which met at Kuling on October 22 voted to ask Miss Mushrush to help in the Hofei Hospital. The Red Cross unit at Nantung has been disbanded.

"Arrived here after pleasant voyage" read a cable from C. M. Yocum, sent from Coquilhatville, Africa, 3:30 p.m., November 24. The cable was received in Indianapolis at 12:32 p.m. Mr. Yocum sailed from New York on November 11.

Mrs. Aurelia Bracy, third vice-president of the Woman's National Convention of the Disciples of Christ, passed away October 28, 1937. Mrs. Bracy was the state president of the Tennessee Woman's Missionary Convention and also president of the missionary society of the Mississippi Boulevard Christian Church, Memphis, Tennessee. Her great passion and zeal for the cause of missions kept her active until the very last though she had been in declining health for several years. Mrs. Bracy will be greatly missed in her local church and in state and national convention affairs.

H. Wakelin Coxill, executive secretary of the Congo Protestant Council, Leopoldville, Africa, was a guest speaker at the United Society headquarters in Indianapolis on November 11. The Congo

Mr. and Mrs. David R. Watts, and Oliver

Protestant Council represents all of the Protestant mission boards in the Belgian Congo. Mr. Coxill succeeds Emory Ross in this place of leadership.

The first meeting of the newly elected Board of Trustees of the United Society was held in the Missions Building in Indianapolis on December 14 and 15, at which time George T. Britt of Jackson, Mississippi, was employed as assistant treasurer of the United Society. Mr. Britt will begin his work January 1, 1938.

The war situation in China has made it difficult for friends to keep in close touch with the missionaries. However, on November 23 a letter was received from Mr. McCallum of Nanking which read: "Please tell our friends not to assume that we cannot get mail and stop writing. It might be better to limit our correspondence and keep down bulky matter but we appreciate what we do get all the more for having to wait for it and knowing that it comes to us through a good deal of difficulty. Hats off to the postman who is always on the job."

Miss Ruth S. Mitchell, missionary in India, reports that this year seven very fine Christian young women are completing their three-and-a-half years' training in the hospital. She states that there is a sincere spirit of service among the nurses. During the summer when half of them were ill with influenza the other half worked doubly hard and for longer hours that the work might go on and that the patients might not suffer from lack of care. One of the first-year nurses recently wrote in a letter to her parents, "I never thought that I should be found worthy of doing such a great service."

Miss Mary E. Wood of Oelwein, Iowa, passed away on November 28, 1937. Miss Wood has lived a long, useful life, being associated in some way with various colleges and universities since 1881. Included in this list are Oskaloosa College (now Drake University), 1881-1895; Iowa College for the Blind at Vinton, five years; South Dakota School for the Blind, two years. In 1907 Miss Wood became Dean of Women in the Oklahoma Christian University (now Phillips University). After several years in this position, she retired and made her home at Oelwein, where she spent the remainder of her life in the various activities of the Christian Church of which she was a charter member.

A short wave radio conversation with her father in Africa was a happy experience for Miss Eoto Russell, daughter of H. Gray Russell, missionary in the Belgian Congo. Miss Russell is living in Washington, D. C. at the present time. Not only did she talk with her father, but also with C. M. Yocum, who is visiting the mission stations, F. L. Rowe, and one of the Baptist missionaries, Dr. Westcott. The radio visit occurred the night of December 10.

Mr. and Mrs. Allen R. Huber were included in the passenger list of the "President Hoover" which was grounded near Formosa in the Pacific. A cable from the Hubers sent from Manila states that they had arrived there safely.

Robert M. Hopkins, secretary of the World Sunday School Association, is making a journey to Puerto Rico for an Interdenominational Religious Education conference, January 20-23.

As we go to press, word is received of the death of John B. Campbell, LaHarpe, Illinois, father of Mrs. Ben Holroyd of Union City, Indiana. Mrs. Holroyd was formerly a missionary in China. Mr. Campbell passed away on December 6 at Flanagan, Illinois.

On December 7 a cable was received by Cordell Hull, Secretary of State, from Minnie Vautrin, missionary in Nanking, China, which read as follows:

"President Wu (of Ginling College) left for Wuchang December third. Later proceeds Chengtu for investigation purposes. Emergency committee consisting of business manager, superintendent of dormitories and myself have volunteered to carry on. Now preparing building for neighborhood women and children and refugees. Remember that no news is good news."

No further word has been received at the time we go to press.

Book Chat

(*Continued from page* 14.)

government. The pacifist resolve not to fight will make a dent in the conscience of mankind and keep active the ethical tension. The governments must also organize for peace and be willing to give support and sovereignty over to some future court or league which will effectively bind nations together and bring about ultimated cooperation.

Three books for preachers are in the grist this month. *The Minister's Job* by Albert W. Palmer, dean of the Chicago Theological Seminary reminds one of the writings of the late Charles E. Jefferson. The little book is a practical statement dealing with the minister as preacher, priest, counselor, administrator and teacher. The author is more conscious than Dr. Jefferson was of the administrative and institutional problems which the minister faces today. There is a good chapter for ministers' wives. Dr. William Adams Brown, venerable teacher and churchman, sets the preacher down in his world with its tensions, problems and opportunities in his new book *The Minister, His World, and His Work.* One often reflects upon the consciousness of spiritual leaders of the significance of the times in which they lived. Did Luther get the true measure of his day? Did Erasmus really know the tidal movements that played about his personality? Probably these great forces which we write back into their biographies were not felt vividly by these men. Dr. Brown would have the preacher of this day be fully conscious of the gigantic movements of which he is a part. No man is better equipped than he to do this for the modern minister. *Meditations for the Sick* by Russell L. Dicks is a little volume to be placed by pastors in the hands of the sick. The author himself, a hospital visitor, has written to meet what he thinks to be a felt need. It will be interesting to try it out and see how useful it can become. The little chapters of meditations in prose and verse are beautifully written and are based on the real situations sick people face.

Books Mentioned on Page 14

I, YAHWEH, by Robert Munson Grey. Willett, Clark & Co. Chicago. 325 pp. Price $2.50.

YOU CAN FIND GOD, by Edward Shillito. Willett, Clark & Co. Chicago. 164 pp. Price $1.50.

GENERAL CHIANG KAI-SHEK by General and Madame Chiang Kai-Shek. Doubleday Doran. New York. 188 pp. Price $2.00.

SWORDS OR PLOWSHARES? by Earl Cranston. The Abingdon Press. New York. 256 pp. Price $2.00.

THE MINISTER, HIS WORLD, AND HIS WORK by William Adams Brown. Cokesbury. Nashville. Price $2.00.

THE MINISTER'S JOB by Albert W. Palmer. The Minister's Professional Library Series. Willett, Clark & Co. Chicago. 102 pp. Price $1.25.

MEDITATIONS FOR THE SICK by Russell L. Dicks. Willett, Clark & Co. Chicago. 113 pp. Price $1.00.

LATIN AMERICA, Its Place in World Life. By Samuel Guy Inman. Willett, Clark & Co. Chicago. 460 pp. Price $3.75.

It is very difficult to get the average citizen of the United States to take seriously our neighbors in Latin America. We have developed a powerful nation, vastly influential in world life, and we have not stopped to consider the potentiality of the South American nations. When one looks at the map of the western hemisphere and visualizes the tendencies of this century, it is plainly evident that North American minds must develop a new attitude toward these Latin countries. They are in a process of growth. Their greatness is potential. Before the twentieth century is over there is likely to be a new balance of population, wealth, commercial and cultural power, between the northern and southern continents of this hemisphere. Our Monroe Doctrine illustrates our attitude of fatherly protection of a powerful nation over weaker children. It represents our superiority psychology which we will have to put away as these children grow up. We must accommodate ourselves to the theory that these are not weaker powers to exploit but equals demanding cooperation.

Such at least are the reflections occasioned by the reading of this huge volume by one of the leading authorities, perhaps the leading authority, on Latin America. The author tries to get us to see this problem and approach it sympathetically. For if we are to change our minds toward Latin America we must know their racial background, their cultural inheritance, their ways of thinking and acting, their political experiments and struggles, their economic problems, and their inter-relationships. We must see ourselves as a nation related to this problem. We must have a knowledge of what our American policy has been toward the South, how far we have been helpful, how far predatory, how our business and military penetration has influenced their governments. We should know the educational and religious situation and the place and influence of missionary programs. If we are to meet the immense challenge of the Western Hemisphere with intelligence and tolerance we must have a *sympathetic* understanding of Latin America. Dr. Inman has supplied this need in a truly remarkable way. His book is large, it is well organized, thoroughly documented, written in beautiful English, and has a maturity of treatment that is the product of much travel, observation and scholarly research.

Some historical critics have said that the work is too sympathetic and that Dr. Inman treats very grave political and social evils with a soft touch. Of this criticism this reviewer is not competent to judge. From the standpoint of the larger strategy in the Americas, from the point of view of keeping this hemisphere a zone of peace, prosperity and service to humanity, this sympathetic interpretation is the most important element of the book.

This book is certain to find its way into libraries and universities, but it should do more. It should be in private libraries, in ministers' studies and in church collections. It is an important reference work of permanent value as well as interesting current reading.

—C. E. L.

LITTLE KNOWN YOUNG PEOPLE OF THE BIBLE, by Eveleen Harrison. Round Table Press, New York. 141 pp. Price $1.25.

The author of *Little Known Women of the Bible* has now written this companion book about little known young people of the Bible. While the important details in the stories of these fourteen boys and girls are true to the Bible account, the author has let her imagination fill in between the lines so as to make readable stories of action and heroism that would appeal to boys and girls. There is little in the way of interpretation or moralizing, neither of which would be in keeping with the purpose of the author in writing such a book. Eight of the stories deal vividly with miraculous events such as the healing of Naaman, the restoration of the daughter of Jairus, the recovery of Shadrach, Meshach, and Abednego from the fiery furnace, etc. The sub-title of the book really describes it better than its title: "The Lives and Adventures in Faith of Fourteen Boys and Girls of Olden Times."

—ROSE WRIGHT.

SHIP EAST—SHIP WEST, by Elizabeth Miller Lobinger. Friendship Press. Cloth $1.00; paper $0.50.

BROKEN GUNS, by Eleanor Holston Brainard, illustrated by Louise E. Jefferson. Friendship Press. Cloth $1.00; paper $0.50.

In these two books of stories parents and teachers of children between the ages of nine and twelve will find something really different. Both books are written for the purpose of developing in children of these years an aversion for war based upon an appreciation of its futility and an understanding of the worth of other peoples. This reviewer put the books to a laboratory test and discovered that they do interest children of the ages for which they are intended. *Ship East—Ship West* is especially attractive as to typography and illustration. It contains six short stories which are without exception based on historical incidents. Children will read them for the love of good story-reading and will come to see the reasonableness and naturalness of happy, peaceful relations among nations. *Broken Guns* will probably appeal to children a bit older than those who will be most interested in the Lobinger volume; it is a trifle heavier. It contains some poetry especially well selected for children. Both of these books

deserve wide circulation. Public school and church school libraries cannot afford to pass up either volume. Children will read them.

—G. W. B.

SINGING DRUMS, by Helen Welshimer. E. P. Dutton and Co. $1.50.

Helen Welshimer, daughter of the manse at Canton, Ohio, is a writer of remarkable versatility. This book of verse reveals something of her many-sided interests. In every poem of this collection there is music; in many there is remarkable imagery; a goodly number of them abound in homely qualities; and in some of them appear rare bits of shrewd philosophy. We like the poet least when she sighs of love and best when she tells what she sees —"candlelight" and "ragged stars," "crooked trees" and "shining lamps," "clean sheets" and "ropes of silver stars."

Childhood and home life have a delightful place in the volume. In the section headed "Cookie Jars" is some lovely, simple verse. In the "Farewell to a Little Boy" the poet hopes that heaven will hold for him hoops and swings and balls and bats and kites—not just crowns and shining wings. Some of the poems, such as "Gypsy Death," lend themselves to chanting, like the verse of Vachel Lindsay. In the section called "The Highest Hill" is poetry of hope and faith. The title poem of this group is especially appealing.

—G. W. B.

EASTWARD! The Story of Adoniram Judson, by Stacy R. Warburton. The Round Table Press. $2.50.

Many people who had known little of Judson found a new interest in him and in Burma a few years ago through the reading of Mrs. Morrow's "Splendour of God." All these and many others should read *Eastward.* Mrs. Morrow made no attempt at a complete biography of the great missionary but she gave her readers an appreciation of the man's greatness. Here is a comprehensive and readable account of Judson's entire life. It is a most readable biography which leads one on from chapter to chapter like a thriller of fiction—and thriller it is, though not of fiction. Judson will live forever as one of the great figures of the missionary movement of the nineteenth century. This volume will contribute much toward the understanding of that figure. Dr. Warburton has painted a vivid, human picture of Judson.

—G. W. B.

TEN ONE-ACT PLAYS, selected and edited by Fred Eastman. Chicago. Willett, Clark & Co. Price $2.00.

This book is a compilation of one-act religious dramas. Each author represented is a seasoned playwright and some of them are well known in the field of religious drama. Dr. Eastman's choice was based on a rigid test, both of religious effect and of dramatic method. The themes dealt with are subjects widely discussed today, such as war and peace, church and state, loyalty to worthy causes, etc. The plays are usable for young people's dramatic groups, missionary organizations or for presentation at a Sunday evening church service.

Despite the merits which make this work a leader in its field there is present that unfortunate disposition to "preach" which seems to cling so persistently to religious drama.

—WINNIFRED WATSON.

A Doctor For Africa

By LELA E. TAYLOR*

Dr. and Mrs. Geo. W. Horton, Esther Ruth, Constance May and Dorothy

THE Foreign Division announces its genuine gratitude for the return of Dr. George W. Horton and family to Africa. Dr. and Mrs. Horton and Esther Ruth sailed from New York during the summer of 1931 and after some weeks in Belgium, proceeded to the Congo. Because of the urgent need of Dr. Horton's mother, they felt obliged to return home after only a short period of service in the Congo. Since that time they have been living and serving in Texas, always with the thought in mind that at the earliest possible moment they would return to answer Africa's tremendous needs for medical aid. The churches in East Texas started a fund to send them out; and now Mrs. Fannie Graves of Georgetown, Kentucky, has made their going possible. On December 8 they sailed from New York to the work which has such a hold on their hearts.

George Horton became interested in the work of the church because of his interest in a group of Boy Scouts of Central Christian Church at Galveston. As he grew older and began to think how he might use his life for the Kingdom, his friends persuaded him to enter Texas Christian University to study for the ministry. He was graduated from Texas Christian University in 1925 and went to the medical school of the University of Texas where he was graduated with honors in 1929. His internship was served in the John Sealy Hospital in Galveston in 1929 and 1930, and the next year was spent at the College of Missions, Hartford, Connecticut.

Constance Smith was born in Iowa and went with her family to Texas at the age of four years. After graduating from high school, she entered Texas Christian University and was graduated *cum laude* in 1925. She was active in the various religious groups of the campus and early announced her intention of going to the mission field. It was there that she became acquainted with George Horton and imparted to him some of her missionary enthusiasm. The writer first knew them when they were students in the university and were making their plans to go to Africa. Their purpose never faltered and the same spirit has been present during these years that they have spent in the homeland.

Those who have had a share in making this return possible must feel a great satisfaction of soul that they have been used of the Lord to make possible the service of this Christian family, where the need is so great and the opportunities for Christian service so challenging.

*Miss Taylor is an executive secretary in the division of foreign missions, The United Christian Missionary Society.

Books Received

MUST WE GO TO WAR? by Kirby Page. Farrar & Rinehart, New York. $1.00.

PERSONAL EVANGELISM, by C. J. Sharp. The Standard Publishing Company, Cincinnati. 50 cents.

HERE STAND I, by Martin Niemoller. Willett, Clark & Co., Chicago. $2.00.

PREACHING, by G. Campbell Morgan. Fleming H. Revell Co., New York. $1.00.

SUCCESSFUL CHRISTIAN LIVING, by Harry Emerson Fosdick. Harper & Brothers, New York. $1.50.

CHRISTIAN FAITH AND THE MODERN STATE. by Nils Ehrenstrom. Willett, Clark & Co., Chicago. $1.50.

MARTIN NIEMOLLER, FROM U-BOAT TO PULPIT, An Autobiography. Willett, Clark & Co., Chicago. $2.00.

CHRISTIAN HOPE FOR WORLD SOCIETY, by John T. McNeill. Willett, Clark & Co., Chicago. $2.50.

A CALL TO PRAYER, by Vivian Ahrendt. The Warner Press, Anderson, Indiana. $1.00.

THE PREACHER OF TODAY, by John A. Morrison. Warner Press, Anderson, Indiana. $1.00.

IT OCCURRED TO ME, by Muriel Lester. Harper & Brothers, New York. $2.00.

THE CHOICE BEFORE US, by E. Stanley Jones. The Abingdon Press, Cincinnati. $1.50.

Women and World Highways

Alice Freeman Palmer—Pioneer in Woman's Education

By LURA E. ASPINWALL*

BOOKS . . . are entertaining enough but really dead things. It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever.'' This answer of Alice Freeman Palmer to her husband, George Herbert Palmer, who thought Mrs. Palmer should give herself less to ''uninstructed audiences, endless committees of dull people and anxious interviews,'' and more to the writing of books, sums up her philosophy of life. It suggests also her philosophy of education.

Born on February 21, 1855, at Colesville, New York, to a seventeen and one-half year old mother and a hard working, kindly father, she was the first of four children born in five years in that modest country home. Father, mother and children grew up together. That there was abundant intelligence and courage is indicated by the fact that while the children were still young, encouraged by his wife, James Warren Freeman determined to become a physician and actually completed his training and took up his practice. The ambition, resourcefulness and love of knowledge and people which so characterized the life of Alice Freeman Palmer began in this humble home. Farm life brought her close to nature. The long drives which she made with her doctor father, holding his horse during calls, sharing his anxiety over patients, undoubtedly nourished her interest in the problems of those about her.

Enthusiasm for Knowledge

Her education began in her own home where the few books were read many times, and in a district school. At ten, the family having moved to Windsor, New York, Alice Freeman entered Windsor Academy. A young teacher, just from college and seminary, gave to knowledge, life, and to mental activity, enthusiasm for greater knowledge.

Alice Freeman determined to go to college. At seventeen, having graduated from Windsor, and having assured her family that if they would help her even partially she would put the rest of the family through school, she departed for the University of Michigan, the strongest of the coeducational schools of that day. No man should have a better education than she.

Her college years are marked by delight in the intellectual resources, expanding religious concepts, and friendly contacts of a great institution of higher learning; marked also by depleted health and financial stringencies. In the middle of her junior year economic necessity forced her to accept a position as principal of a high school at Ottawa, Illinois. She returned to Michigan the following fall and was graduated in 1876. Through subsequent years of teaching she studied intermittently, and in 1882 the University of Michigan conferred upon her the degree of Doctor of Philosophy.

College President at Early Age

Miss Freeman became professor of history at Wellesley College in 1879. Believing in coeducation, she yet recognized that New England had more than a dozen schools from which women were excluded, with only Vassar and Wellesley open exclusively to women; and that higher education for many girls would be possible only if parents felt that they would be surrounded by the restricted supervision of the home. In 1881 ill health forced Miss Ada L. Howard, first president of Wellesley, to resign. The board of trustees almost at once elected Miss Freeman, youngest professor in service, as acting president. Later she became the president, a position which she held until her marriage to George Herbert Palmer of Harvard University on December 23, 1887.

To Alice Freeman higher education was for the strong. Her patience was often taxed by chapel addresses by men who took woman's weakness for granted and spoke as superior beings about woman's nature, condition and health. Wellesley encouraged strenuous physical as well as mental activity. President Freeman wrote: ''When the women of the country unite in observing, protesting against and reforming the fatal causes which destroy girls' health, the calumny that woman's mind and woman's body are too frail to bear the pursuit of knowledge will perish with other forgotten prejudices.'' Through her administration entrance requirements became exacting and educational standards high. Wellesley was no finishing school for young ladies. It was a college for women from which any man might be proud to have graduated if he could have entered.

Disproves Popular Theory of Education

At the age of thirty-two Miss Freeman found in her friendship with Mr. Palmer a mutuality of which she had dreamed. They were married. Thus did she disprove by her own example the much discussed theory of her day that education would interfere with marriage. Many were the heated arguments as to whether great responsibility should be laid aside for sentiment, but Mrs. Palmer remained confident that marriage would bring a fulfillment of her powers which would make more complete her service to the world.

Her health, which had never been strong, and which the Wellesley presidency at one time had so broken that she was given but six months to live, now began to mend. Happiness, rest, travel brought her rich returns. Life until her death in Paris on December 6, 1902, remained sweet but full and demanding.

Services Constantly in Demand

Through the years of her married life she remained a member of the executive committee of the board of trustees of Wellesley College. During 1892-95 she served as dean of women of the University of Chicago, residing in Chicago not more than twelve weeks out of any year, but not relinquishing the position until it was certain that the place of women as equals of men was established in that institution. Radcliffe also received from her wisdom and guidance as did a number of other colleges. Mrs. Palmer fostered the Collegiate Alumnae Association and the Women's Education Society. In 1889 she was appointed a member of the Massachusetts State Board of Education, a position which she held for thirteen years during which time normal schools, elementary schools and high schools all profited by her educational acumen. During these years she was constantly in demand for public addresses. Speaking simply, spontaneously, she held her audiences by her understanding, charm and intellectual brilliancy.

Mrs. Palmer's interest was largely in education and its power to bring life to its highest possibilities. Born into history at a time when woman was but beginning to sense her strength —physical, mental, political and economic—she gave her greatest gifts to push forward woman's development and opportunities. But she was not unaware of the importance of social influences and movements. Both Mr. and Mrs. Palmer belonged to the Equal Suffrage Association, and while Mrs. Palmer did not campaign for suffrage, she gave it her sympathetic support, feeling that her part was in preparing the bodies, minds and self-confidence of women for this responsibility.

She was one of six women of one hundred and fifty persons who made up the American Board of Commissioners for Foreign Missions; and was also president of the Cambridge Woman's Home Missionary Society. Such positions she held only until others could be trained to carry responsibilities.

That she sensed the necessity to deal with social problems realistically is indicated by her reaction to a sentimental address at a civic club. Of this she wrote: ''These women will have to learn that sprinkling rosewater does not cure the cancers of city life.''

A beautiful monument designed by Daniel Chester French in memory of Mrs. Palmer has been erected in Wellesley College Chapel by Edwin Hale Abbott. This depicts young

(*Continued on page* 46.)

*Miss Aspinwall is national director of student work for the Disciples of Christ.

Programs for Adult Organizations

For the Leader of the February Program

Theme for the Year: The World Is One

Topic: *The Mosque and the Church*

THE January program started us off on the second half of our missionary year with an introductory study of living religions and a general survey of the Moslem world. We were impressed with the extent and strength of these Moslem lands and gained new understanding of the religion known as Islam. We are trying to learn to call the religion Islam rather than Mohammedanism, and the people Moslems rather than Mohammedans. The adherents of this religion themselves prefer and use these names. Islam, the name which Mohammed himself gave to the faith, means "submission to God." The word Moslem, which is derived from the same Arabic root as Islam, means "one who submits," or one who has surrendered or submitted himself to God. The January program was of a general nature, and the February program, *The Mosque and the Church,* directs our attention to the work of Christian missions among Moslems. Let us hope that these two programs will give us the desire to go deeper into the study and cause us to read all the available books and magazine articles about this faith and these people.

The devotional theme, *As I Have Loved You,* is a part of the series of studies centered upon great truths of Christ's message that reveal some of the fundamental truths of his teaching that give Christianity a unique place among the religions of the world. Suggestions for the worship service appear elsewhere in this magazine and were prepared by Mrs. Maurine Griffin who prepared the December and January services and will complete this series for us.

On the program page in the December WORLD CALL, we will find seven reasons why we ought to be interested in this study of Moslems. The reasons are quoted from the October, 1937, issue of *The Missionary Review of the World.* If you have that magazine, which is the all-Moslem number, read this editorial. The extreme difficulties encountered by Moslems in accepting Christianity are discussed most helpfully by William Paton in his splendid new book, *Christianity in the Eastern Conflicts,* chapter IV. A résumé of that chapter in the program hour would be profitable to all.

For this study on *The Mosque and the Church* several pamphlets are given in the *Study Packet. Christian Missions Among Moslems* presents a general review of Christian missions from the time of Raymond Lull to the present. For further accounts of this interesting story, see the study books: *What Is This Moslem World,* by Watson; *Mecca and Beyond,* by Dr. and Mrs. Dodd; *The Young Moslem Looks at Life,* by Titus; also articles in the October, 1937, issue of *The Missionary Review of the World.*

Four pamphlets deal with Moslem people in the lands where we have missionary work: *Among Moslems in India,* by Ann Mullin; *Among Moslems in China,* by Wenona Wilkinson; *The Moros of the Philippines,* by E. K. Higdon; *What About Moslems in Congo?* for which several missionaries supplied information. It should be remembered that we have no missionary work in the lands that are predominantly Moslem, such as Egypt, Turkey, Iran, Arabia, Iraq, and the North Africa coast. We work among Moslems in India where the number of Moslems is very great but Islam is not there the chief religion as in these other lands. We also work among Moslems in China.

The following translation of the Twenty-third Psalm was made by a Moslem girl in India and comes to us through the courtesy of Miss Ann Mullin:

God is my shepherd, to me there is no need. He sits in the place of green grass. He, taking me, makes me arrive to the side of springs of rest. He leads my life and for the sake of his name, and in the road of truth taking me, leads. But when in the valley of the shade of death I walk, to me no fear will be because you are with me. Your rod and stick, they are the reason of my comfort. You, before my enemy's face, before me put the dinner table. You rub oil on my head. My cup, filled, is flowing over. Certainly goodness and mercy my full life, with my feet will stay attached and I, always, in the house of God will be living.

There is a large Moslem group in the Philippines, known as Moros, but they are not found in the area where our work has been done. Moslems are entering the Belgian Congo in increasing numbers but our contacts with them thus far have been slight and transitory.

The final pamphlet found in the February materials is a very fine dramatization, *New Ways in Old Egypt.* It was prepared by Miss Mabel Niedermeyer who also wrote our Woman's Day play this year. It gives us in a very appealing way a glimpse into the changes that are taking place among the young women of Egypt and other Moslem lands. You will want to use this play. Two copies are supplied in the packet. If you desire more they may be secured for five cents a copy. You may wish to save this for some larger meeting, presenting it before the entire church at a Sunday evening or church night service. For that matter why not use it twice, first at your February meeting and then repeat it for the benefit of other groups in the church?

In this magazine you will find an article by Mrs. Rose M. Dodd who shared with her husband in writing one of our new study books, *Mecca and Beyond.* In the February number will appear an article by Mrs. Raymond Mills, written on the boat as she and her husband were on their way to take up missionary work in Paraguay. Both Mrs. Dodd and Mrs. Mills have lived and served among Moslem peoples and write from personal experience. You will want to find place for both these interesting articles in your Moslem study. Other materials for your use are found in *The Missionary Review of the World,* October and November, 1937, and other issues, and in the study books already mentioned. See also the list of materials in the January WORLD CALL. Advise your group to read all these things which you cannot get into your program. Thus the study will be a continuing affair and will result in profit for all.

For Your Fellowship Hour

On the opposite page appears a very clever article by Mrs. Raymond Aylesworth on the always-interesting subject of missionary programs. Have someone with real ability and a sense of humor present it as a monologue in the fellowship hour. It will be enjoyed hugely and will do worlds of good. There is nothing we enjoy more, or that is more beneficial to us, than some good, kindly, honest making-fun of ourselves.

Who can resist the decorations and refreshments that seem to belong to Valentine Day? If you want a game, you might scatter about an abundant supply of tiny red cardboard hearts on each of which a letter of the alphabet has been written, making sure that you have an additional supply of vowels. Let everyone hunt hearts and then make words that touch Moslem life, names of countries, cities, customs, religious observances, etc.

If you want to keep the Moslem atmosphere throughout see *Fun and Festival in Moslem Lands* for suggestions. Reference was made to this booklet and to appropriate refreshments on the program page last month.

Another Program Planner Speaks

Do not fail to read "The Menu of the Missionary Meeting" on the opposite page. We are grateful to Mrs. Aylsworth for this refreshing glimpse of missionary programs and—*other* missionary programs!

—EDITH EBERLE.

The Menu of the Missionary Meeting

By MRS. RAYMOND G. AYLSWORTH*

Originally given at a district missionary luncheon at Galesburg, Illinois. The talk from which this article is taken was prefaced by a statement that the examples given were taken from the experience of the speaker in several states and did not represent any one missionary society, though they were all actual incidents.

I HAVE a friend—a church member—whom I've tried in vain to interest in missions. She says, "Oh, I don't care *one* thing about missions," and I tell her, "Of course you don't. How can you—you don't know *one* thing about them!" But when I try to persuade her to accompany me to a missionary meeting, she says, "Oh, missionary meetings are so poky and always drag out so late that I don't have time to get dinner."

Recently, however, I did get her to go with me to a meeting. It was a lovely day, and there were fruit trees in bloom all along the way to the church. Our meetings are held in a Sunday school room in the basement. The church has been having financial difficulties and our basement shows it. It needs cleaning and redecorating, and my friend's pretty spring suit looked out of place in it. I hoped the chairs had been dusted. It was quite evident that the piano had not; and books and old Sunday school papers were scattered all over the top and the keys looked very unsanitary. In spite of abundance of spring flowers and fruit blossoms out-of-doors, there was not a bouquet in the room.

Our meetings are scheduled to begin at two-thirty, but our executive committee has its meeting at two, and of course the women are usually a little late, so we humble "lay-women" often sit and wait until the officials emerge from the official sanctum. Therefore it is usually from ten to thirty minutes after the time before our meeting begins. On this day the song books had not been brought in so we had to sing something everyone knew, which in this case was "Let a Little Sunshine In." This seemed to me a very appropriate selection, for the room was chilly, and I was sure I recognized the breathed air and odors left by the Junior Department on Sunday. Our women had not thought it necessary to dress up for just a missionary meeting as they would have done for their monthly club meeting; so there was no atmosphere of festiveness or expectancy.

Our president is so afraid of hurting someone's feelings that in the business meeting she allows everybody to express his opinions at length, including the one woman (who is in every society) who knows just how everything ought to be done, and knows that she knows just how everything ought to be done, and wants everybody else to know that she knows just how everything ought to be done. So—our business takes quite a long time.

The offering was taken next; and the women had to take the envelopes out of the basket, find a pencil, and write on them, while we all just sat and waited; so the offering took quite a lot of time, too.

By the time for the devotional study, the song books had been brought in and a pianist had arrived. We *do* have variety in our music! Sometimes an older woman plays the songs—very slowly, and sometimes a young girl comes and jazzes them up for us. The devotional leader is a woman we all love, and a sincere Christian; but she was reared in the time before women did much public speaking and when a soft voice was considered "refined and lady-like." Therefore, we did not hear her readings and prayer very well. Of course, I knew what it was about as I had read it all in WORLD CALL. We might have heard her better, but women kept coming in late and then had to go out and find chairs which kept up a continual disturbance.

The program leader had "passed the buck," and just assigned leaflets and articles in WORLD CALL to various women who evidently had not considered it necessary to practice reading them aloud before reading them in public. Much less had it occurred to any of them to use these as source materials for talks which they should prepare. The whole program was like a class in reading, but with no instructor to correct their posture, to tell them not to hold their chins down in their papers, or how to enunciate and read with expression.

So the program was, as my friend had prognosticated, "poky"; and it was so late when it was over that the women had to hurry home. When we emerged into the lovely sunshine, I refrained from comment except to suggest—weakly—that our programs were not always so hopeless. But my friend just laughed, and I haven't invited her to any more of our meetings.

I KNOW of a society—and visited it this spring—which has a reputation for unvarying good programs, and, consequently, regularly good attendance. The meeting was held in a comfortable room made attractive with flowers and in many other ways. It was a clean room and well aired. The women were neatly and attractively dressed, and there was an air of expectancy as though this were an important occasion! Knowing the meeting would begin on time, they arrived on time. There were plenty of chairs, with a song book on each chair. Soft music was being played as we entered. While singing the hymns, they all stood up, which makes better singing. They used much good devotional music in their program.

The president really *presided* at the business session, and the business was dealt with "decently and in order." Unimportant details had been taken care of in the executive committee meeting. There is a ruling in this society that the business period shall never exceed a half-hour. The offering envelopes had been distributed to the members at a previous meeting, and the women had them ready. The devotional leader read the assigned Scripture, and she had studied and prepared her talk and her prayer so both were earnest and helpful and really devotional.

The program leader had known by the year book that she was in charge of this program and had planned and prepared for it, using *all* the excellent help available from headquarters, from current magazines, from books from her own library, and from the state library extension department. Each woman felt a responsibility for the program and for the reputation and prestige of the missionary society and of missions. "Duty makes us do things well, but love makes us do them beautifully." Up-to-date maps were on the walls and were used so we could follow the speakers, for in studying missions we become conversant with geography, history, ethnology and many other things. Each woman had prepared her own talk. Not one word was *read* from WORLD CALL or any other magazine or book. I have often visited headquarters in Indianapolis and each time someone has said to me, in substance, "We do not write the program articles and the devotionals to be *read* in the meetings, but to inform and to stimulate study." As each woman on this program knew what she was going to say, she stayed within her designated time and the program was over on time.

The women of this society are no brighter than the rest of us, but they take infinite pains with their programs. They vary them in many ways: by having a story or poem read by a good reader about the people they are studying, to stimulate interest and awaken sympathy, or by giving a play. A play will stimulate interest as nothing else will, if it is a good play and is well produced. When they give a play they take a long time to plan and prepare it, and to make inexpensive costumes that will be impressive and not affect the risibilities, as so often happens.

A good missionary program is like a good meal. Civilized people try by pleasant surroundings, good service and in other ways to make their eating an aesthetic as well as a gustatory pleasure. There must be, first, tasty and appetiz-

(*Continued on page* 46.)

*Mrs. Aylsworth is the wife of Professor Aylsworth, Dean of Students, Eureka College, Eureka, Illinois.

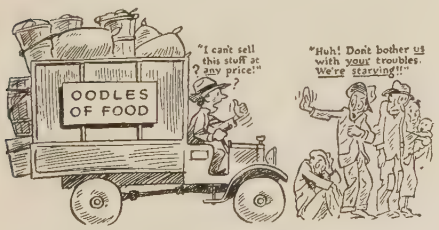
Programs for Young People

The suggestions on this page are based on the rural study for young people as outlined in the program and study packet, "Under All—The Land." This packet of materials is for the use of senior Triangle Clubs, Circles, Christian Endeavor societies, unified youth groups, schools of missions, etc. The price is fifty cents. For further information about missionary materials for young people, write to the Missionary Education Department, The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.—Rose Wright.

The Farmer's Dilemma

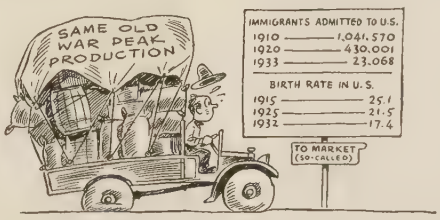
IN the packet, "Under All—The Land," is a leaflet entitled "The Farmer's Dilemma." *(See the February set of leaflets which the suggestions on this page supplement.)* We might call this leaflet "The World's Dilemma," because it very clearly shows that the farmer's dilemma is everybody's dilemma. In this leaflet we stated that we would reprint on this page in WORLD CALL several pictures which you might use in connection with your presentation and discussion. Perhaps some artistic person in your group can enlarge these drawings so that the entire group may see them and participate in the discussion of the problems which the pictures set forth.

The University of Chicago Press has been very kind in giving us permission to reprint these pictures from *The Farm Business,* written by Roman L. Horne, and illustrated by Fred G. Cooper. *(The booklet may be secured for thirty-five cents from The University of Chicago Press, Chicago, Illinois.)*

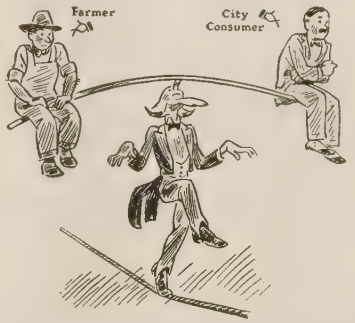


Speaking of dilemmas! This picture presents a capitalized, bold face, underscored dilemma! The farmer with oodles of food cannot sell his food because of something we call over-production. Men are starving because they cannot buy food. They cannot buy food because they have no money. They have no money because they have no jobs. They have no jobs because the farmer cannot buy the products of their industries. The farmer cannot buy the products of their industries because he has no money. The farmer has no money because he cannot sell his oodles of food. He cannot sell his oodles of food because people are starving and have no money with which to buy food. They have no money because. . . . "and the merry-go-round went round" . . . and the merry-go-round broke down!

Let's send a commission over to Africa to study the economic system of the early African! We might learn something about how to take care of our economic dilemma.



This picture shows two reasons for the farmer's dilemma. Use it in connection with the section, "Yes, Interdependence Is a Big Word!" in the leaflet, "The Farmer's Dilemma."



Whatever we call it, this relationship each of us bears to the other—a merry-go-round, a seesaw—it's all the same. Either breaks down when one individual or group gets too selfish and forgets the other. Nor can we leave the problem to Uncle Sam, except as we remember that Uncle Sam is you and I. So here we are, you and I, balancing you and me on our nose! Tell me your problems, won't you? We'll work on them together! That's what these rural programs are for.

The Dislike of the Unlike

Have you ever heard that we dislike those who are unlike us—unlike us in color of skin, slant of eyes, social standing? Perhaps "dislike" is a rather strong word. Maybe "non-like" would be better. Non-like of the unlike. I think even non-like of the unlike is a pretty bad thing, though, don't you? It is always a sign of ignorance, and ignorance is bad when it is unnecessary. Certainly it is unnecessary for any of us to be ignorant of the fact that we are all alike basically and that our differences are very insignificant.

Non-like of the unlike is often a sign of a feeling of superiority. I think superior feelings are bad, too, don't you? Bad because they are *always* unnecessary. Many times, however, one individual or group has a feeling that another individual or group feels itself superior when it does not feel superior at all. Perhaps it is a bit of an inferiority feeling on the part of the one which makes him suspect the other of feeling superior.

Sometimes rural groups feel that city young people think they are superior when they do not have the least thought of superiority. Sometimes city young people think rural young people are clannish when they don't intend to be. Such small things as failing to answer an invitation contribute to such feelings. In fact, I knew a rural group once which was very much hurt because it had invited a city group to one of its meetings and the city group did not in any way acknowledge the invitation. The rural young people felt that the city young people scorned the idea of coming to the country. Well, of course we must know that there is a chance that letters may not reach their destination and we must always give people the benefit of a doubt. But any matter of neglect in such a case is very hard to excuse, for it is not courteous.

We hope therefore, in any effort which rural and urban youth make to carry out the suggestions for rural-urban visitations and projects which are made in the study packet that there will be a sincere attempt to learn from each other, to see and appreciate the various talents, abilities and culture which city and farm each build into life. Since a study of the city follows the rural study it is especially important that each group share with each other its problems, opportunities and skills toward the end of building a better life for all.

A New Paper

We are pleased to announce a new paper for young people in the intermediate and senior departments of church schools. It is the successor to *Boy's Comrade* and *Girls' Circle,* and is known as *Highway.* Stories and articles are selected to satisfy the interests of high school young people. Two columns, "By the Wayside" (devotionals) and "Sign Posts" (personal and stimulating editorials), add items of interest to the young people themselves. Then there are the articles on missions, projects, program plans, treatment of Christian Endeavor topics, that will make the paper most helpful to teachers and other leaders. Intermediate missionary leaders are especially interested in the supplementary material which is printed at the close of each quarter on the themes covered by the three missionary volumes. Further information may be secured from the Christian Board of Publication, St. Louis, Missouri.

Devotional Study for Missionary Societies

Theme for the Year: And Jesus Said:—

FEBRUARY

And Jesus said: As I Have Loved You—

Silent Prayer: Followed by the hymn, "Spirit of God, Descend Upon My Heart," sung as a solo or read quietly by the leader.

Spirit of God, descend upon my heart;
Wean it from earth; thro' all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies,
But take the dimness of my soul away.

Hast Thou not bid me love Thee, God and King?
All, all Thine own-soul, heart, and strength, and mind.
I see Thy cross—there teach my heart to cling;
O let me seek Thee, and O let me find!

Teach me to feel that Thou art always nigh;
Teach me the struggles of the soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love Thee as Thine angels love
One holy passion filling all my frame;
The kindling of the heaven-descending Dove,
My heart an altar, and Thy love the flame.

—GEORGE CROLY.

Scripture: Luke 6: 27-38; John 15: 9-12.
Suggested Hymns: "O Love That Will Not Let Me Go," "When I Survey the Wondrous Cross."

May we consider the words of Jesus, trying, as we do so, to lay aside all interrupting thoughts: "This is my commandment, that ye love one another, as I have loved you."

Love is a desire for the good of others. It manifests itself in service. If it is a matter of sentimentality or emotion alone, it lacks sincerity. We cannot say the words, "Spirit of God, descend upon my heart. . . . Make me love Thee as I ought to love," and consciously reserve any hatreds for individuals, classes or races. For hate is a destructive force; love, creative.

The greatest hindrance to love is fear. We read in 1 John 4:18-21: "There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also."

Every one of us can think of characters who have exemplified in their lives the principles of love—who have loved humanity as did Jesus, and who have brought life to those who otherwise would have lived in darkness. And their influence goes on and on, endlessly. Such people have lived fearlessly and creatively.

(The leader may use examples from the following list, or bring others, suited to the type of meeting or audience. Or a number may be given out beforehand to individuals to look up more fully. At this point these could speak briefly and informally.)

Jane Addams, when she first recognized poverty as a little child of six, said, "When I'm a grown up lady, I'm going to live in a big house right next door to poor people and the children can play in my yard." She realized this dream and became a good neighbor to thousands.

Marie Curie toiled in poverty and discouragement and ill health year after year to give radium to the world. She literally died for humanity.

Walter Reed gave his body for experimentation against the scourge of yellow fever, and made possible the stamping out of that deadly disease.

Dr. Albert Schweitzer turned his back on a brilliant medical and musical career to give his life as a missionary to Africa.

Clara Barton, trying to bring comfort to the sick and wounded during the war between the states, founded the Red Cross in this country. She was in the thick of war and disaster, serving her fellow-men.

St. Francis of Assisi, born to a life of ease and comfort, devoted himself to a life of solitude, prayer and service to the poor. Probably no one has ever tried so seriously to imitate the life of Christ and to carry on Christ's work in His way. And he did it all joyously.

We could cite examples of our own missionaries. Those in China today are a living monument to the words, "As I have loved you."

We are gathered together here in a missionary meeting. Why? Because deep in our hearts is a yearning, a love for others. But most of us maintain pet hates, pet prejudices, fears—fear for our economic security, for the future, for our health; for our children, or other loved ones. None of us have proved that "perfect love casteth out fear," that the sooner and more completely we let go all the hindrances the freer we shall be, and the more effective in living. We are here to humbly learn to live and serve. Unless we go out of this meeting resolved definitely to love more "as he has loved," we are wasting our time. The road is difficult and tortuous at times, but it is always upward.

"They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train."

We must resolve today not to hate. To see the good in people, to try to understand and not hastily condemn. How do you—do I—feel toward the Japanese people in the light of the frightful aggression of their military leaders? Think of the beauty they have given the world. Of their great Christian citizen, Kagawa. We must be above party politics, denominational differences, racial prejudices. We must study present-day conditions in the world and form opinions in the light of Christ's teachings, then ask, "How Christian am I?" Are our financial gifts an adequate measure of our love?

May we repeat together the measure of love as we find it in the 13th chapter of 1 Corinthians:

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. . . . Now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love."

Closing Prayer:

"Dear Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine." Amen.

—MAURINE M. GRIFFIN.

Echoes From Everywhere

"Family Day" at Boulder City, Nevada

We had a fine Vacation Church School here for the Beginner and Primary children with an enrollment of over fifty and the attendance and results were more than satisfactory.

Here we are already entered into the fall program for Grace Church. October 3 was "Family Day," which name we used instead of Rally Day and we majored on getting every family in any way connected with Grace Church either through membership, attendance or the Sunday School, to be present to join in a family picnic dinner in the church soon after the Sunday School session. We had sent invitations to parents to bring their dinners and to get their family with them at the table for a real rally program. I am sure that we had not far from 150 people at dinner and the spirit of the meeting was all that one could wish. A fair number of newer people were present and seemed to be enjoying the fellowship. Beginning with September 12 we have had a larger attendance in the Sunday School than we had on the same Sunday one year ago. This has been a surprise to me as well as an encouragement. On October 3 we had 184 present and 169 one year previous.

School Notes from Nanking

During the past two school years I've been the principal of my Alma Mater, Chung Hwa Girls' Middle School. A Middle School in China is like a High School in the States. We also have a small primary department and our total enrollment is something over eight hundred, two hundred and fifty of whom are boarding students. This June there were thirty-five graduates from Middle School. Next year our graduating class will number about seventy. We have a staff of forty-eight teachers.

According to government regulations, Junior High School girls must be active in our Girl Scout organization. All the Scouts in the city enjoy a week of camping together each spring on the outskirts of the city. The girls in the first year of Senior School are given training in first aid.

Interest in athletics is steadily increasing. Last year Chung Hwa won first place in the city athletic track meet, but this spring we came out second. For two years now we have won first place in the basketball tournament.

ANNA CHEN.

Nanking, China.

Rural Mexico

The great opportunities and demanding needs are brought closer to us and made more imperative by the rapid growth of the country in material advancements. Four years ago, when an automobile or a truck appeared on the road, it was an event that brought the entire family out of the house to see what it was all about. Today trucks and busses are making regular runs and can be seen from our village on either side, on roads connecting important centers, one road from Cuidad Garcia, a typical rural town of some twenty thousand inhabitants to Fresnillo, an important mining center. The other road connects Cuidad Garcia with Santa Rosa, where a new and large government dam is being built. These roads are fair and bad, but with possibilities of being good soon. People are beginning to abandon the once serviceable and humble burro for the more rapid method of marketing their beans, corn and chile.

And as we think of it in terms of the better and more abundant life, at first thought it is a wonderful contribution toward that end. Yet on second thought we feel that wheels, concrete, engines and gasoline have very little to do with the inner life.

Within a radius of twenty-five miles of Cuidad Garcia some fifty or seventy-five villages, to say nothing of the scattered homes between, are beginning to be invaded by this new, rapid life. While only a comparative few are receiving anything for the development of the inner man. Will the mustard seed grow enough to save these several thousands from worshiping the material god?

FLORINE CANTRELL.

Cuidad Garcia, Mexico.

Callers in Tarbahar

One day a neighbor woman came to call. During the conversation I asked her if she could read. "No," she said, "Would you like to learn?" I asked. "Yes," she replied, "but who would teach me? When I die and my spirit leaves this body and goes to heaven, then I will have a book and slate and pencil and then I will read."

A woman who came with her grandson and another small boy to buy a Hindi primer saw the cloth dolls which my mother had sent for my little neighbor to play with. She took them in her hands and looked and looked, smiling so pleasantly and finally she said, "So much love! So much mother love!"

On a Hindu holiday a group of Hindu boys who are pupils of the Tarbahar Mission Primary School came to the door. Asked what they wanted they said, "we have come to sing." They asked for a book of Christian hymns with which they had become familiar at school, so I gave them a copy and they sat singing one hymn after another of their own choosing: "Our minds are Fastened Upon Jesus," "I Will Keep Jesus in my Heart," "O Lord Jesus, Hear My Prayer," "Victory to the Lord Jesus."

NEVA NICHOLSON.

Bilaspur, India.

Extra-Curricular Activities

It is Friday afternoon at Lotumbe and routine classes are dispensed with. Each group is busily engaged in some activity of its own choosing. One group is seated under the big tree at the edge of the playground weaving sieves which their wives or mothers will use in cooking. Some of the boys are wearing rattan hats and sandals which they have made on previous Fridays. Most of them carry their hooks in satchels which they have woven. There is no end to the things which they can make with various easily obtained fibers.

One group is in the forest looking for berries, roots, leaves and bark from which to make dyes and ink. Another is out making a garden. Still another is making a big relief map of Africa in front of the school building. They laugh and talk and sing as they clear the ground, square a plot, stretch fibers to make lines of latitude and longitude and outline their map.

On other days they have modeled with clay—cups, bowls for oil lamps, animals, people. They have made baskets and planted fruit seeds; soon they will set out their new trees. They have brought in caterpillars for inspection. They have tried wood carving and have made very creditable figures in relief. They plan to hew paddles and wooden drums; one class plans to hew a big canoe. There may not be enough Fridays for everything.

MRS. W. E. DAVIS.

Lotumbe, Africa

United Youth Group Organized

The outstanding event of August was our trip to Lake Chelan to the Epworth League Institute. Three young people and I left Grand Coulee on August 9 and returned August 16. The two boys and the girl who went with me had never attended a conference of any kind and were not from religious homes. It was surprising, however, to find how quickly they adjusted themselves and caught the spirit of the Institute. One of our boys was chosen as the outstanding boy of the Institute—the one making the greatest contribution and showing the best spirit of cooperation. On our way home such comments as these were constantly being made: "Wasn't Mr. S. just great?" "Wasn't it strange that you did not see anyone smoking?" (No one said it, but I can imagine their noticing that no one was drunk.) "I never had such a good time in my life." "I wish Institute was just beginning."

The young people of high school age and above, who are still single, have changed the name of their organization from Christian Endeavor to The United Youth Group. They have had regular meetings all summer and several outdoor activities. Their group is growing.

Grand Coulee, Washington.

Hidden Answers

1. Who was Alice Freeman Palmer? What was her philosophy of education for women?
2. Why is Dr. Cheverton glad to be associated with a Christian college?
3. Where is the Swallow Chapel located?
4. Tell something about the McLean Conference.
5. When and where will the International Council of Religious Education convention be held?
6. What church was the first to report that its entire Church Board had subscribed to WORLD CALL?

In Memoriam

Mrs. Charles Frederick, November, 1937, Dunkirk, Ohio. A consecrated worker in all activities at Blanchard River Church of Christ. Age 49.

Mrs. Rachel Cook, October 15, 1937, Burlington, Iowa. Faithful and active member of First Christian Church. Member of missionary society for 22 years. Age 72.

Mrs. Cornelia Celia Rushmore, November 16, 1937, Selah, Washington. Prominent worker in church and missionary society.

Mrs. Isaac M. Overpeck, September, 1937, Rockville, Indiana. A faithful and consecrated member of missionary society.

Helps for Leaders of Junior Groups

Suggestions relative to the second, third and fourth sessions of our ''Growing Up'' unit of study are given here. Also the introduction to and suggestions for the first two sessions of a new unit—''The Hymn Book of the Bible''—which has been prepared by Margaret Sherwood. The January 2 issue of ''King's Builders'' found in ''Junior World'' contains the children's materials for these sessions.—Mabel Niedermeyer.

January 2—*What Does It Mean to Grow Up?*

THE program materials for the children's use for this session were published in the December 5 issue of *King's Builders;* the adult leaders' helps in the December issue of WORLD CALL.

January 9—*Growing in Wisdom*

Embarked on the adventure of finding the best ways of growing up, Juniors may in this program develop a better understanding of and increasing ability in making right choices, and, having once made them, in standing by them even if it sometimes means standing alone for the right.

Note the connotation of this first theme. For a long time growing in wisdom has meant the acquiring of knowledge and general mental development in various programs built about Luke 2:52. As used in this session, it means rather the development of judgment based on Christian motives. In other words, it means the development of an increasing ability to decide what is the best and most Christian way of acting in any situation and a growing strength of purpose in carrying that decision into action.

Read over the session plans carefully before meeting with the Junior leaders. In planning with them, try to help them grasp the full meaning of the theme, and be prepared to assist them in difficult parts of planning and also during the session.

During the discussion of the various situations presented, help the members of your group to see that underlying motives of action are involved which will help them to solve similar situations when they arise.

January 16—*Growing in Stature*

The second ''adventure in growing up'' deals with the Juniors' developing equipment for living: The growing healthy body housing the eager, rapidly developing mind, the moral and spiritual advance as the guiding and directing force.

But growing in stature may mean much more than a healthy body over which the Juniors are acquiring more and more control. It is more important that the mind and the spirit also increase in stature. Girls and boys need to learn how to think clearly and sanely, and to understand more of how God would have everyone live.

In this session the members of your Junior group may discover new standards of measuring growth not only of body and mind but also of that inner spirit which is our connecting link with God.

Read if possible, ''The Child's Approach to God,'' by Fox, or some other good material on the religious development of Juniors. Help the Junior leaders find material for each of the points developed. They may get standards of physical development from the Junior Red Cross or physical director; about mental development from the public schools; but they will almost certainly come to you for advice and help about the third part of the study, religious growth. Be ready to discuss it with them. If they want to illustrate their chart, they will find little difficulty in finding pictures showing physical development, but may be at a loss where to find those measuring other phases. Look through the list of pictures in the Introduction to this unit. (See December WORLD CALL.)

Help the Junior leaders to keep a balanced program, giving equal weight to each part of growth. Help them to see that physical growth alone may be a handicap if the mind and spirit are stunted. The story of Helen Keller will help them realize the fact that even physical disabilities may be overcome if mind and spirit are alert and progressive. The ideal, of course, is the development of all three.

You may also be able to supplement and enrich the material supplied for the session. ''Stories of Grit'' by Archer Wallace, biographies of great leaders, local examples of lovely characters may be used.

January 23—*Growing in Favor With God and Man*

The last two parts of the study are combined in one session, living happily and harmoniously with God and with other people. Someone has called this our ''upward and our outward reach.'' So far the Juniors have been thinking about growing up in terms of their own progress and interests. Now they may consider their relationships with others, the good and interests of the group rather than their own.

First of all to be considered is their relationship with God. In Jesus' life, his contacts and life with the Father took first place. We are always conscious of this as we read of him for he often says, ''My Father and I.'' It was not a casual relationship. It ran through and underneath his thoughts, his speech, his deeds. God depended on him, and he depended on God.

The second relationship is with those about us. ''This is my commandment, that ye love one another.'' Juniors have not had a great deal of experience in setting up relations with others, especially outside the home. They do not manage such things very well. It is important that they find the very best ways of living, working and playing with others in their adventure of ''growing up.''

Study the relationships of the Juniors in your group. Is there that atmosphere of goodwill and friendliness which makes for happy cooperation? Are some members selfish? Are they imposing on others who feel a greater responsibility? Is there a sense of friendliness with God?

In counseling the Junior leaders in the preparation of the program, help them to see the possibilities of the theme and of the discussion. Probably they will require your help with part of the program, especially the difficult parts of discussion, for a great deal depends on its development. Look for extra material such as stories of people who have grown up nobly and attained a fine stature in every phase of life. Related pictures will also help.

The Hymn Book of the Bible

Margaret E. Sherwood

INTRODUCTION

The Purpose of the Unit

This is to be both a Biblical content and an appreciation unit covering approximately four weeks' time. Its purpose is to help Junior boys and girls discover in the Bible some lovely poems which may be enjoyed because of their beauty in wording as well as their nobility of thought. It will also help the children to discover what lay behind the experiences of the Hebrew people that made it possible for them to create the exalted poetry which will always rank high in the world's greatest literature. While it is readily recognized that there is much beautiful poetry in the Bible outside of the Book of Psalms, for the purposes of this study we are limiting ourselves to that one book, calling it the ''hymn book'' of the Bible.

The Juniors and This Unit

When the adult leader thinks in terms of the experiences of her own group of Juniors in relation to the Psalms, she undoubtedly will discover that most, if not all, of the children already have had some very definite contacts with this material. Many memory selections are chosen from the Psalms. Probably all of the Juniors will have memorized or will be in the process of committing to memory some such passages as Psalms 1, 8, 19, 23, 24, 46, 91, 95, 100, 121 and 122. For some of the Juniors these psalms may be filled with rich meaning and appreciation for their literary value, but it is quite safe to suppose that others have learned the selections more or less mechanically, going through the process simply for the sake of the ''points'' or the ''reward'' it would bring.

Some boys and girls are very much interested in poetry. A few of the Juniors may have created simple poems of their own. This study of the Psalms will not only lead to the discovery of poems in the Bible, but it may help more of them to

find in poetry a beautiful way of expressing their highest and noblest thoughts and feelings.

Again the children may have heard the words of familiar psalms used either in the anthems sung by the choir in the church service, or they may have sung them in their own Junior choir. Or, the Juniors may have discovered paraphrases of certain well-loved Psalms in their own hymn book, as for example, the several hymns which are based on Psalm 23. This discovery may suggest to the children that the Psalms are poems or songs which may be sung. They will be interested to find out that the Psalms really were sung by the Hebrew people and even by Jesus himself in the long ago, and that they are still being sung today in the Jewish synagogues.

Other experiences of the Juniors may include those of learning the names of the books of the Bible with reference to the division known as "The Books of Poetry" (Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon), without seeing in these books either the poetical form or content; discovering that the Book of Psalms is in the exact center of the Bible, but with little or no real appreciation of its content; a familiarity with scattered selections from the Psalms used in the worship services in their own department in the church school or in the adult church service, with or without an understanding that these are passages from the Psalms, and that there are many more which lend themselves admirably to use as worship materials.

Desired Outcomes

Keeping these Junior experiences in mind, through this study of the Psalms the adult leader may hope to achieve some of the following desired outcomes in the lives of her Junior boys and girls: An appreciation of the Bible as a book which contains many beautiful poems well worth knowing; an increasing appreciation of the great literary value of certain Biblical selections, especially those to be found in the Book of Psalms; a discovery of the relationship between Bible selections from the Psalms and music; an increasing ability on the part of the Juniors to express their own thoughts in a beautiful way, growth in ideas about God through evaluating concepts found in the Psalms; and a deeper appreciation of God's part in human life.

Suggested Activities

A number of different activities are suggested in the session plans and procedures, among them dramatizing a Psalm, making a class book of Psalms and selections from the Psalms that may be used in worship, memorizing some of the Psalms, writing original poems and psalms, giving reports on the information in the sessions, illustrating some of the nature Psalms with original drawings or pictures cut from magazines, discovering hymns in the hymn book which are based on the words of certain Psalms, discovering how certain Psalms came to be written and how they were used by the Hebrew people.

All of these activities would be extremely worth while for any group; but in the short span of four weeks, it would hardly be possible for any one group to complete all of them. Do a little investigating on your own part to discover what the members of your group have been studying in their courses in the church school (there are several lessons in the graded courses which will serve as background), and what their memory work requirements are, if any. Arrange a conference with the choir to sing one or more of the anthems based on some of the Psalms while the Juniors are studying this unit. Become acquainted with the creative ability of your children so that you may know how to encourage them to write their own poems and psalms. When you have learned some of these things, you will know better which of the suggested activities will be the most interesting and worth while for your own group of Juniors.

Source Materials

BOOKS FOR ADULT LEADER

One-Volume Bible Commentary. Dummelow. (Notes on the Book of Psalms and comments on selected psalms.)
One-Volume Bible Dictionary. Hastings, Smith, Davis, or Standard. (Articles on Psalms, Poetry, Music and Musical Instruments, Temple Service.)
The World's Great Religious Poetry. Hill. Introduction.
The Story of the Bible. Goodspeed. Chapter 26.
Training Juniors in Worship. Jones.
As Children Worship. Perkins.
Teaching Without Textbooks. Danielson and Perkins. pp. 213-239.
Lyric Religion. Smith.
Children's Praises. Simpson and Cox.
Bethany Graded Course. First Year Junior, Fall Quarter, Lesson 3, "The Hymn Book Jesus Used"; and Winter Quarter, Lesson 3, "What Jesus Learned from a Pilgrim Song."

BOOKS FOR THE CHILDREN

The Junior Bible. Goodspeed. The Psalms.
The Child's Bible. Stirling. Psalms.
The Children's Bible. Sherman and Kent. Psalms.
Bethany Graded Course. First Year Junior, Fall Quarter, Lesson 3, "The Hymn Book Jesus Used"; and Winter Quarter, Lesson 3, "What Jesus Learned from a Pilgrim Song."
Glad Days in Galilee. Keith.
Tales from the Old Testament. Fox. David, the Shepherd. pp. 95-102.
A Boys' and Girls' Life of Christ. Paterson-Smyth. pp. 46-53.
The Song of Our Syrian Guest. Knight.

PICTURES (TO ILLUSTRATE SELECTED PSALMS)

"Among the Shepherds in Bethlehem," *National Geographic Magazine,* December, 1926. (Psalm 23)
"The Lord Is My Shepherd," Taylor. Copley Print. (Psalm 23)
"Jesus' First View of Jerusalem," Mengelberg. (Psalm 122)
"Moses Giving the Law," Dore, Wilde No. 389; Raphael, Perry No. 346 or No. 347. (Psalm 119)
"When I Consider Thy Heavens," Taylor. Copley Print. (Psalm 8)
"I Will Lift Up Mine Eyes Unto the Hills," Taylor. Copley Print. (Psalm 121)
"Jesus in the Synagogue," Tissot.
"Solomon's Temple." Wilde No. 384.
"The Shepherd's Flute." (No. 106) and "Bedouin Playing On One-Stringed Violin" (No. 114) American Colony Art Photos, Vester and Company, 559 Madison Avenue, New York City.
Magazine pictures of mountains, hills, trees, flowers, grass, birds, the ocean, and the like.
Pictures or models of ancient musical instruments, or actual instruments.

(Perry pictures may be secured from the Perry Pictures Company, Malden, Massachusetts; Wilde pictures from W. A. Wilde Company, 120 Boylston Street, Boston, Massachusetts; and the Copley Prints from Curtis and Cameron, Inc., Boston, Massachusetts.)

January 30—*The Hymn Book in Our Bible*

The purpose of this first session is to help the Juniors to discover the Book of Psalms as a part of the Bible and to foster within them an appreciation of this great hymn book in their Bible. They may also come to see that many of the finest worship materials with which they are already familiar are to be found in the Psalms.

Secure several of the reference books listed under "Source Materials" and do as much background reading as possible on the subject of the Psalms, Hebrew music and the Temple service. Find out what your Juniors already know about the Psalms and which ones they have memorized.

If the plan of having a small group of Juniors serve as a committee to help the Junior leaders and the adult leader carry out the activities of each unit is being followed, you will wish first to call together this committee. Help them to look forward to the study for the next four weeks and assist them in making their plans. Each committee member may in turn serve as the chairman of a special committee to be responsible for one of the activities in connection with the unit.

See that the Junior leader for the first session understands what his duties are and be ready to give him any help he may need in enlisting the cooperation of the other children. He may wish you to take major responsibility in guiding the discussion and group study of the Psalms.

February 6—*How These Songs Came to Be*

This session purposes to help the Juniors to discover what lay behind the experiences of the Hebrew people that made it possible for them to create the exalted poetry which is found in the Psalms. The Juniors may also be led to a greater appreciation of ways in which they may learn to express their own thoughts and experiences in a beautiful way.

There are so many different experiences out of which the well-loved Psalms have come. We find in them every possible expression of the human emotions: Feelings of great despair, bitter disappointment, discouragement, sorrow, fear, doubt, perplexity, desolation, contrasted with joy and hope, praise, faith and assurance, repentance and the joy of forgiveness.

Be ready to help the Junior leaders prepare their reports for this session should they call upon you to do so.

The Dramatic Committee may also wish your assistance in preparing their dramatization of the 24th Psalm. The story of this song may be told either by a member of the committee or by yourself. If it is impossible to sing the various parts of the song, the words may be read thoughtfully by the participants. The dramatization in such case will be more realistic and effective if the children form a procession and sing or speak as they are marching to the imaginary city of Jerusalem.

Announcing NEW YEAR BOOK

(from Press about January 15, 1938)

Can you answer these questions?

1. Who are our missionaries in Africa (or in any other of the nine fields in which the Disciples of Christ carry on missionary work)?
2. What are the names of our foreign missionary institutions and where are they located?
3. What papers are published by the Disciples of Christ and who is the editor of each?
4. What has been the numerical growth of our people since 1897?
5. How many colleges do we have? Where are they located? Who is the president of each?
6. What is the statistical record of my church for the year ending June 30, 1937?
7. How many churches do we have in _____ city? And who ministers to each of such churches?
8. What are the statistics covering our work in foreign mission fields?
9. Who heads up our State Woman's Missionary Organizations in each state and province and what is the statistical record of each?
10. Who constitute the personnel of the headquarters staff of each of our various national organizations?
11. What is our total world membership?
12. How many churches do we have in the world—in the United States and Canada?
13. Did we lose or gain in our financial offerings during the last offering year?
14. What church, Bible school and group of missionary organizations made the largest offering for the year?
15. Who are the state secretaries for the various states and what is the address of each?
16. Who are the field and institutional workers of the Religious Education Department of The United Christian Missionary Society, and where are they located?
17. What does the report of the treasurer of the International Convention of Disciples of Christ show for the year ending June 30, 1937?
18. Where have our National Church Conventions been held each year—on what dates?

The answers to these and hundreds of other questions will be found only in the 1937 Year Book of Disciples of Christ.

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222 Downey Ave. Indianapolis, Indiana

There Is No Substitute

By Stephen J. Corey*

SOME one asked E. Stanley Jones, the great missioner to the intellectuals in India, what the motive for taking the Christian religion to India was. His reply was infinitely simple and yet deeply profound: "I have a wonderful Savior, I commend him to you." That is the essence of the Christian motivation as its messengers pioneer across the continents of the world. There is no stopping that sort of an inner urge. If we cannot live without Christ, then it follows as the night the day that we cannot bear to think of others living without Him. I have traveled in many lands in my missionary work of more than thirty years and never yet have I seen a person whom I thought was sufficient without the Master teacher of the ages. In fact, no human being exists who does not need Christ.

We tremble at the possibility of another world war; in fact it is difficult to decide that we are not already in it, with the number of nations involved in Spain, with Japan and China fighting in the East, and in both Europe and Asia other nations in grave danger of being drawn in. And what hope is there for peace except the permeation of the Christian ethic and the active application of the Golden Rule? As a matter of fact, the missionary enterprise represents the only uniformly unselfish and consecutive fellowship between the white and dark races. We can have no international peace without international friendship and the Christian basis is the only hope for that. All wars are ninety per cent trade wars and the Christian principle of cooperation and understanding is the only hope for taking brutal paganism out of trade when nations vie with each other and are wholly obsessed by the profit motive. We seem to be in a jungle world of snarling nationalistic beasts. Civilization's only security appears to be in a disinterested kindliness among the nations. What hope have we save in the spirit which true Christianity inculcates? To deny the missionary enterprise is to help throttle the one avenue of certain good will in Asia and Africa. To expand and strengthen this cause is to cultivate the Good Samaritan philosophy of life among races and nations.

*Dr. Corey is president of The United Christian Missionary Society.

Changes in Location of China Missionaries

The December issue of WORLD CALL carried a list of the missionaries in China, and their location. There have been a few known changes which are as follows:

Hofei: Miss Grace Young, Miss Vincoe Mushrush, Miss Lyrel Teagarden, Mrs. C. A. Burch.

Nanking: Address all those who were formerly reported located at Nanking, at Kuling. Address Miss Cammie Gray at Kuling instead of at Wuhu.

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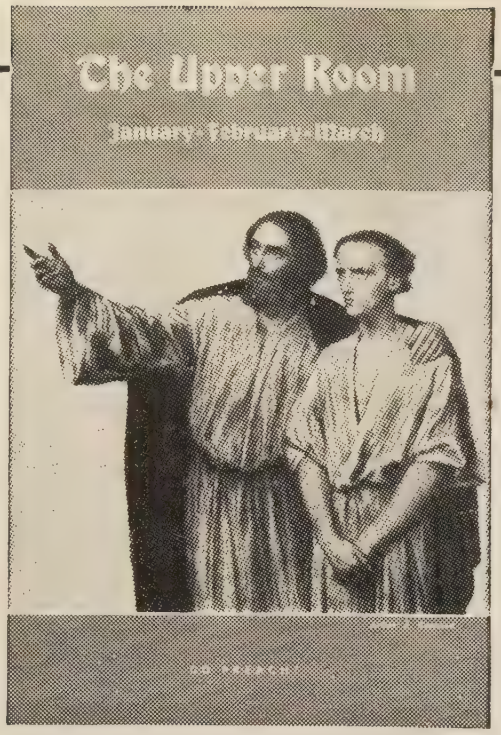

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A Unique Thanksgiving

DALLAS RICE, superintendent of the White Swan Indian Mission, persuaded the Longstons to be guests at the Thanksgiving dinner and program at the Mission.

The White Swan Mission is twenty miles west of Toppenish. It provides a Christian home for Indian boys and girls of grade school age. The capacity of each of the two dormitories is 15, but this year it was stretched to 18. Some twenty boys and girls were turned away because the dormitories were full.

For a number of years the superintendent and his wife have permitted the Mission boys and girls to invite in members of their families for the Thanksgiving dinner and program. This year places were set for 166 and a few others were fed in the kitchen. As the vegetables and turkeys are raised on the Mission ranch, this custom is not too expensive, especially when you consider the influence it has on the Indian people.

The program opened with songs by the Mission children, followed with prayer and the writer's message. I have never had a more attentive audience. After a song, "Count Your Blessings," Chief Tashwick gave a talk in the Indian language with Hackett Wesley acting as interpreter. The chief was very complimentary about the invitation, the dinner and the message. He advised the boys and girls to work hard and to get all the education they could. After reading Psalm one hundred, and prayer by Mr. Countryman, one of the Mission helpers used the themes of "Rock of Ages" and "Let the Lower Lights be Burning" (with piano music) while drawing a lighthouse scene with the thought of Jesus as the Light of the World. The picture was presented to the largest family and it was found that Mrs. Lena Wahpat had seven girls and one boy present so she received the picture. Three of the girls are attending the Mission. The closing number was a Bible Song by the younger boys and girls after which penny copies of the Gospels were passed out to all the people.

It was a very interesting experience, and as I was relating it to a lawyer in town the next day he said; "I think that is a splendid piece of work your people are doing out there. It is a pity that all the Indian boys and girls cannot have the advantage of your Mission."

In talking to the superintendent of the Indian Agency, he said; "Mr. and Mrs. Rice are fine people and are doing a splendid piece of work among the Indian children. As the government has largely withdrawn from that type of work it makes their work more important and necessary."

Mrs. Longston and I have been in close touch with the White Swan Mission for the past six years and the more we see of the work the more we agree with the above statements.

J. A. LONGSTON.

Toppenish, Washington.

Some Rainy Season Festivals

THE rainy season is the time for work in this land of India. Half the day must be devoted to ploughing and cultivating and the other half to grazing bullocks and water buffalos, as both are used. These are the duties of the men or children of the household. The women usually do the house work during the morning and are out weeding after 10 a.m. They also help in the preparation of the soil and later in the harvesting.

Whether it rains or not the work must go on as the time to get in the crops is limited. Farmers put on their "Khumri" (a split bamboo umbrella), that can be fastened by strings under the chin and happily guide their ploughs; for the more it rains the happier the farmer.

During this season when there is so much hard work to be done, one would hardly expect festivals; instead, however, one follows close after the other. The priest must needs live also, and what is the hope of the cultivator is also the hope of the priest. He has seen to it that neither he nor the gods shall be forgotten.

Among these festivals, "The Hareli" is one of the first, held about August 6 or 7. Hareli means green. The farmers wash their ploughs and oxen. They level up the stable floors. If at no other time of the year, their cattle on this day must have a treat of salt. Also the ploughs and oxen are worshiped. In the midst of the rice fields they set a branch of "tendu" (diospyros evenum). This is to protect fields from evil spirits. In the home they grind rice and make a bread of it fried in clarified butter.

Another festival is the "Jawara" or Grain Festival. Grain is sown in earthen pots and kept in a dark place, before the arrival of the auspicious day. By this time it is grown to five or six inches in height. It is taken to a tank, river or any body of water nearby and attended by considerable ceremony and lowered into the water. Following this a goat is killed, when doubtless a feast is observed.

Another is "The Pora." For some days approaching this festival boys walk on bamboo stilts. The boys get a great deal of fun out of this, often knocking one another from off their stilts. When Pora arrives all take their stilts to the tank and throw them in, which ends stilt walking until another year. This is particularly a feast day.

Three days after Pora comes the "Tija," meaning third. There is a pretty little story connected with this festival. Parvati had fasted for twelve years with the hope of being married to Shanker, another name for Mahadev. But her father wanted her to be married to Vishnu. This caused Parvati no small concern, as she had already suffered much to gain the one of her choice. She confided her troubles to her companions, whom she took to the forest where she made an image of Mahadev and worshiped it. Returning from there she again fasted, and after worshiping the image of Mahadev she took some flowers to the tank. There she had a vision of Shanker who told her he would marry her. Since then all married women observed this festival by fasting two nights and one day. On the morning following the second night they bathe, worship the image of Mahadev and break their fast.

This does not end the festivals for the season, but we think this will give you some idea about them.

CAROLINE E. POPE.

Pendra Road, C. P. India.

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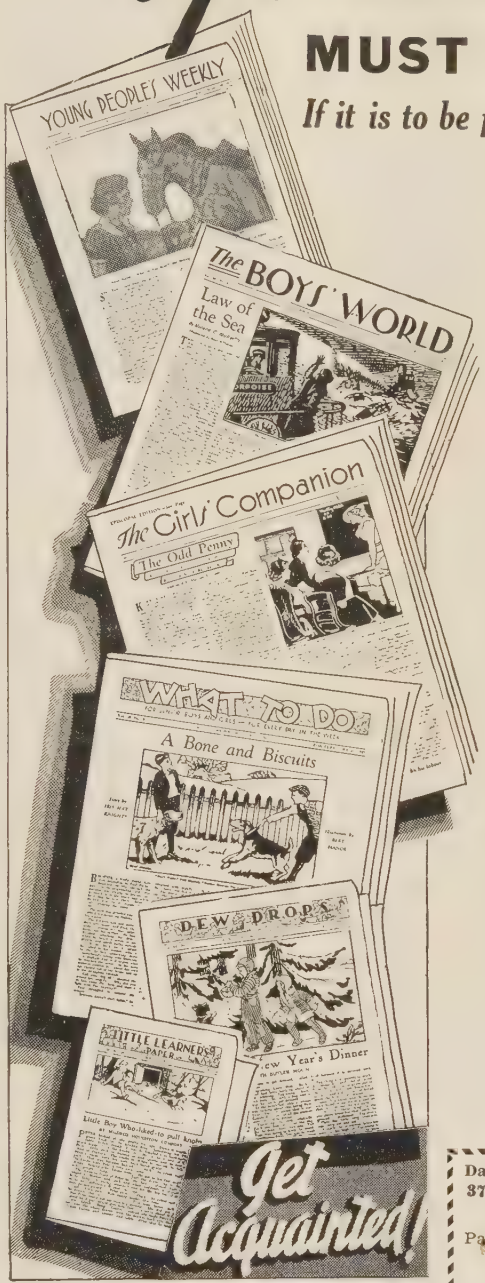

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The Menu of the Missionary Society

(*Continued from page* 37.)

ing food to tempt the eye as well as the palate; and that, in our program, means the little extra touches that make it interesting and give variety: the telling of stories, the use of music and pictures, of costuming, of impersonations, and of so many devices that I cannot take time to enumerate them all. Then there must be plenty of solid, sustaining food—that's the instructive and educational part. But too much solid food causes indigestion! Then the dessert—which is the play, or poem, or story, or music. And we have discovered that we starve if we do not plan for that unseen part, the vitamins, and this is the spiritual part in our programs.

Besides a well planned menu, the food must be well prepared and well cooked, not just dished up and brought on "in the raw"—that means study and preparation. And the food must be well served—that is the presentation with nice appointments in pleasant surroundings.

What a responsibility we program builders have, lest because of our lack of planning and preparing—with abundance on every hand—we allow our societies to starve to death, intellectually and spiritually!

Women and World Highways

(*Continued from page* 35.)

womanhood—in one hand, light, in the other, knowledge, and in her face poise and courage as she steps forth from the arms of education into a world which needs her intelligence and ability.

A bronze bust of Mrs. Palmer, the work of Evelyn Longman, is set in a long corridor on University Heights, overlooking the Hudson, and marks her election in 1920 to the Hall of Fame. To this honor from 1900 to 2000 only 150 great Americans will be chosen.

But the greatest monument to Mrs. Palmer stands in the lives of all women whose emancipation from semi-invalidism, deference to men as stronger, brainier beings, and a "finishing" type of education she helped to effect and for whom she helped to make higher education possible.

Observe

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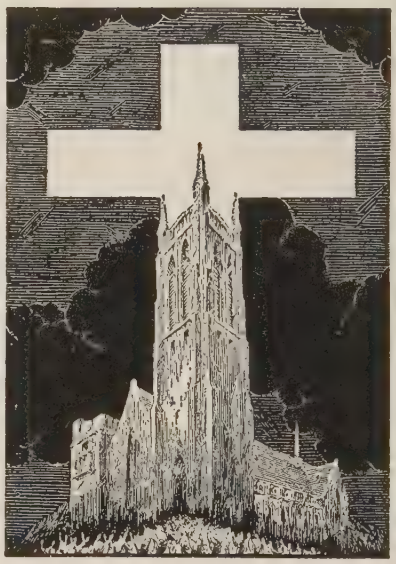

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	1936-37	1937-38	1936-37	1937-38
Churches	$ 51,881.01	$ 52,782.50	$3,893.73	$ 4,757.81
Bible Schools	7,991.08	6,929.46	107.25	380.45
Christian Endeavor Societies	529.18	271.20	113.75	225.42
Woman's Missionary Societies[1]	51,083.73	34,195.48	1,077.47	37.40
Councils[1]		19,009.50	27.50	259.58
Young Matrons' Missionary Societies[1]	1,360.56	1,623.81		
Guilds[1]	3,352.09	3,666.06	12.05	
Circles[1]	1,266.35	1,171.55	8.00	86.20
Triangles[1]	387.87	390.54		
Children's Missionary Organizations[1]	342.45	392.56		
Unified Young People's Groups	9.64	26.25		
Unified Children's Groups		30.10		
Individuals	3,729.77	2,856.76	4,124.41	4,867.40
Miscellaneous			30.00	
Grand Totals	$121,933.73	$123,345.77	$9,394.16	$10,614.26
Missionary Organizations' Totals	$ 57,793.05	$ 60,449.50	$1,125.02	$ 383.18

[1] Gifts applying on percentages.
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Missionaries in Belgian Congo

In connection with the "World Journey Letter," which this month takes our readers to Africa, we list our missionaries in that country:

Bolenge, D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa.
Mr. and Mrs. David Byerlee.
Mr. and Mrs. W. H. Edwards.
Miss Faith McCracken.
Miss Edna Poole.
Mr. and Mrs. H. Gray Russell, Congo Christian Institute.
Mr. and Mrs. Herbert Smith.
Miss Goldie Ruth Wells.

Coquilhatville, D. C. C. M., Congo Belge, W. C. Africa.
Mr. and Mrs. F. L. Rowe.

Lotumbe, D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa.
Miss Vesta McCune, Ifumo, Monkoto (instead of Lotumbe) (temp.)
Miss Ruth Musgrave.
Mr. and Mrs. Everton B. Smith.

Mondombe, D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa.
Dr. and Mrs. Donald H. Baker.
Mr. and Mrs. L. A. Hurt.
Miss Hattie Mitchell.
Miss Gertrude Shoemaker.
Miss Buena R. Stober.

Monieka, D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa.
Miss Martha Bateman.
Mr. and Mrs. Robin R. Cobble.
Dr. and Mrs. L. F. Jaggard.

Wema, D. C. C. M., via Coquilhatville, Congo Belge, W. C. Africa.
Miss Myrle Ward.
Miss Goldie Alumbaugh.
Mr. and Mrs. Elmer Boyer.

(The following are at present on furlough in America).
Miss Georgia Bateman, Mansfield, Illinois.
Mrs. Virginia Clarke, 5337 Park Avenue, Indianapolis, Indiana.
Dr. and Mrs. Wm. E. Davis, 509 W. 121st., New York City.
Mr. and Mrs. Virgil Havens, 5452 University Ave., Indianapolis, Ind.
Mr. and Mrs. H. Clay Hobgood, 1419 Richmond Road, Lexington, Ky.
Mr. and Mrs. E. A. Johnston, Pembroke, New York.
Mr. and Mrs. P. D. Snipes, 1215 Mary Street, Waycross, Georgia.
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"Author writes with joy and his spirit is contagious."

Watchman Examiner:
"Ought not to be a home without this book. We unhesitatingly commend it."

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Methodist Recorder:
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The Missionary Register

Missionaries Going to the Field

Mr. and Mrs. David L. Watts, Africa, SS. "Aquitania," Cunard Line, New York, January 12.

Miss Georgia Bateman, Africa, SS. "Aquitania," Cunard Line, New York, January 12.

Missionaries Coming From the Field

Mr. and Mrs. C. H. Smiley, India, a boat of American Merchant Line, New York, January 4.

J. E. Moody, India. New York about January 1.

The Last Page

The New Year

By J. D. Templeton

I AM the New Year, and I come to you pure and unstained.
Fresh from the hand of God.
Each day a precious pearl to you is given
That you must string upon the silver thread of Life.
Once strung, can never be unthreaded, but stays
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!

Mr. and Mrs. had just returned from church service.

Mrs.: "Did you notice the new hat Mrs. Brown had on today?"

Mr.: "No—er—I'm afraid I was dozing a little."

Mrs.: "Huh; a lot of good the service did you!"—*Exchange.*

Ain't Education Swell!

In a letter to her son in college a mother writes: "Dear son, I do wish that you would not shoot the little craps. Remember, they love life as much as you do."

Then there was the absent-minded professor who flunked the football player and passed the hard-working student.

A western college has inaugurated a course in janitor engineering. The class song will be, "Keep the Home Fires Burning."

"My niece," says Mrs. Blunderby, "has had a college education. She speaks several languages quite flippantly."

There are only a few degrees difference between a college education and a liberal education.

True education: Teaching men to think. Popular conception of education: Teaching men what to think.

You can lead a donkey to water, but you can't make him think.

Among the new things daughter brought home from school is a new conception of bed time.

A New York man says he spent $10,000 on his son's education and only got a quarterback.

A super-ignorant co-ed thinks that *alma mater* means "sweet mamma."

Sometimes when son goes to college father gets the education.—*Kablegram.*

The Lifting-Up Business

We naturally live up to the standard we set for ourselves.
As we lift up the standard, life's destiny follows.

Walking hurriedly along the street to his office one day a man saw seated on a dry-goods box a poor creature with a tin box in his lap. As the busy business man passed by he dipped into his pocket, selected a coin, and tossed it into the tin box. The poor man of the tin box looked up and the eyes of the two men met, but before a word could be spoken the busy man bustled on his way.

He had gone a full block but could not forget the eyes of the poor man, nor the coin he had so carelessly tossed into the tin box. Already late, and yet a busy day before him, he quickly turned about and made his way back to the man of the tin box.

"I beg your pardon, sir," he said, "I thought you were a beggar, but I see you are a merchant. I tossed a coin into your box a few moments ago, and I would like a pencil, please." And he was away again.

The poor man looked up amazed and speechless. A merchant! What could the busy man mean? Day after day the poor man thought of this incident. He looked for the busy man again and again, but he did not pass that way.

One bright morning several months later a stranger entered the office of the busy man. A broad smile lighted up the stranger's face. The eyes of the two men met—again. "I don't believe you remember me," said the stranger. "I am the man on the street from whom you bought a pencil, and I came to thank you. I had always looked upon myself as a beggar until that morning when you came back and told me that I was a merchant. I decided a dry-goods box was no place for a merchant. I now have a little store of my own right around the corner. Won't you stop and see me sometime?"—Adapted from *Christian Business.*

A New Year

Here's a clean year,
A white year
Reach out your hand
and take it.

You are
The builder,
And no one else
can make it.

See what it is,
That waits here,
Whole and new;

It's not a year only,
But a world
For you!

—Mary Carolyn Davies.

It is said that historians again are trying to determine which is the oldest joke in existence. Among those deserving special mention we might note the following: "I believe the office should seek the man, and not man the office." "Elect me and I'll reduce your taxes." Another which is yet in its prime, but which shows promise of living to a ripe old age, is: "I wasn't going more than thirty miles an hour when the accident happened."—*Exchange.*

It Pays to Advertise!

"Thursday I lost a gold watch which I valued very highly. Immediately I inserted an ad in your lost-and-found column and waited. Yesterday I went home and found the watch in the pocket of another suit. God bless your paper."
—*Milwaukee Journal.*

"What'd you mean by writing your folks that these college profs expect the impossible?"

"Remember that essay on milk we had to write? Well, the prof says I'll have to condense it."

Ten Marks of an Educated Man

He keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He never laughs at new ideas.

He cross-examines his day dreams.

He knows his strong point and plays it.

He knows the value of good habits and how to form them.

He knows when to think and when to call in the expert to think for him.

You can't sell him magic.

He lives the forward-looking, outward-looking life.

He cultivates a love of the beautiful.

—*The Cathedral Chimes.*

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My wife's (or husband's) age is _____ day _____ month _____ year.

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By Alice Tisdale Hobart. A tale of new China. Mrs. Hobart gives the story of her own experiences on America's trade frontier in China. She recounts her experiences in delightful detail—her impressions of native cities, difficulties in famine, flood and war. The great charm of the book lies in its absorbing stories of the author's own experiences and emotions in her life among an alien people.

LITTLE BROWN BABE

By Leta May Brown. A romance of two young native Christians in India who ignored ancestral customs and allowed love to lead the way to Christian marriage and the rearing of a happy family. Woven into the story are interesting sidelights on native character, tradition, religion and the actual successes of missionary work among India's people.

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By Grace Darling Phillips. This collection of folklore provides valuable material for programs on India, China, Korea, Japan, the Philippines, Brazil, Africa and Russia. It includes stories, songs and poetry, games, refreshments, and dress. In this book Miss Phillips has rendered real service to a good international understanding by bringing to us some of the materials which go to make up the everyday interests of other lands.

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